# VICHARA SAGARA

## A Treatise in Advaita Philosophy



*By Sri Vasudeva Brahmendra Saraswathi Swamigal*

**VOLUME 01**

# Chapter 1

## General Establishment of the Fourfold Connecting factors

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# INTRODUCTION

**Introduction :**

Schools of Vedanta

- Advaita
- Visishta Advaitam
- Dvaitam

- 3 internal divisions of Vedanta.
- One Source for all 3 Schools : Prasthana Trayam, Gita, Upanishads, Brahma Sutra.
- 3 Interpretations of Vedanta.

Advaita Vedanta

- Shankara Advaita Vedanta
- Post Shankara Advaita Vedanta
    - Panchadasi
    - Drk Drishya Viveka
    - Many voluminous texts By Vidyaranya and others
- Pre Shankara Advaita Vedanta
    - Gaudapada
    - Mandukya Karika

Shankara

- Bashyams
  - Gita
  - Upanishads
  - Brahma Sutra
- Own texts
  - Vivekchoodamani
  - Tattwa Bodha
  - Atma Bodha

**Taittriya Upanishad : Bashyam**

- Shankara says I am not starting new Sampradaya.
- Shankara – lived in $8^{th}$ century AD 1300 years ago.
- Panchadasi, Drk Drishya Viveka, are independent works by Vidyaranya – post Shankara Advaita works keeping Shankaras work as basic foundation.
- New terminologies, concepts, topics introduced to present Prasthana Traya Pashyam.
- Several ideas formed to clear doubts.
- New topics, concepts used to defend Advaitic teaching from others.
- Visishta Advaita and Dvaita school study Shankara Bashyam to criticize, find loopholes.
- Introductory Adhyasa Bashyam of Brahma Sutra criticized by Ramanujam 200 years after Shankara.
- Adhyasa Bhasyam is corner stone of Advaita Vedanta.

**Post Shankara new terms introduced :**

- Artha – Jnana Adhyasa.
- Sophadika – Nirupadhika Adhyasa.
- Tadatmaya – Samsarga Adhyasa.
- Dharmi – Dharma Adhyasa.
- Karana – Karya Adhyasa.
- Vichara Sagara by Sadhu Nishaladasa.
- Core message of Upanishads must be received from Prasthana Trayam.
- Methodology, examples, concepts different.
- Aim of all Acharyas :

  Whatever may be method of interpretation, must arrive at core message.
- Have uniformity of opinion.
- **Brahma Satyam, Jagan Mithya, Jeevo Braheiva Na Paraha.**
- Post Shankara – study – containers – of Gold, Silver, Bronze, Mud, Wood… content Paisam is Brahma Satyam, come to Binary format.
- **This is most Advanced text taken so far.**
- Prakriya – several ideas, methods of interpretations.
- Extraction from teaching of several Acharyas.

Contents of Vichara Sagara

- Analysis of known concepts, topics.
- Deep hair splitting analysis.

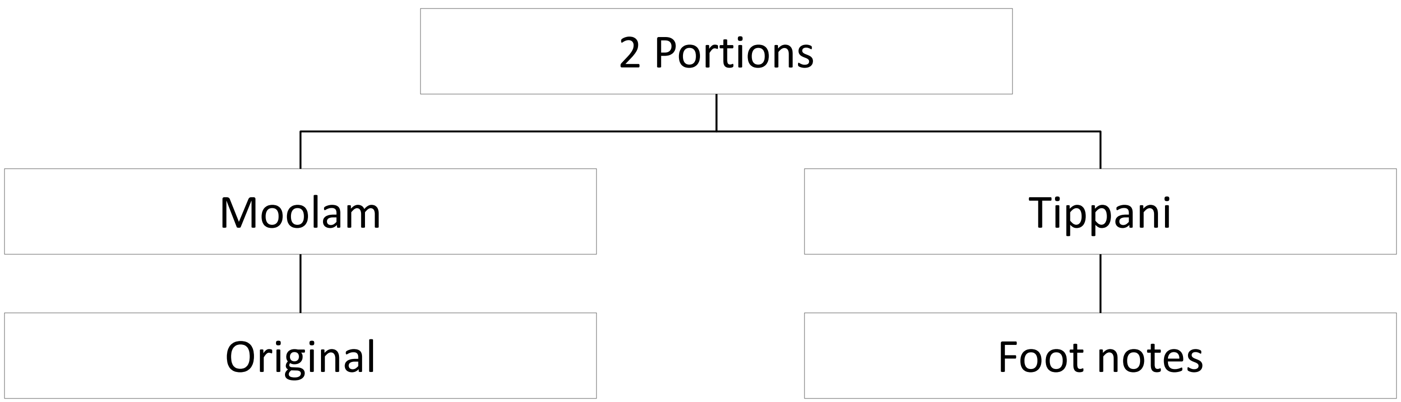
- New topics from post Shankara Advaita.
- Sankhya, Yoga, Nyaya, Veiseshikas.

- To listen, understand, require particular mind set.
- May be dry, boring, waste of time, may appear to be redundant analysis.
- One is allowed to discontinue after some classes.
- Revise Gita, Naishkarmya Siddhi notes.
- Will get Moksha from Vichara Sagara and Samsara Sagara!
- One of favourite texts of Swamiji, hence taken.
- Taught once at home in Sankrit medium, 300 classes, 8 years.
- This started in 2011 continues in July 2019… 320 classes already.

**Authors :**

- Nishchala Dasa Pandita.
- Original text in Hindi, “Vichar Sagar”.
- Translation in English available in the internet.
- Lived in Punjab, 150 years ago.

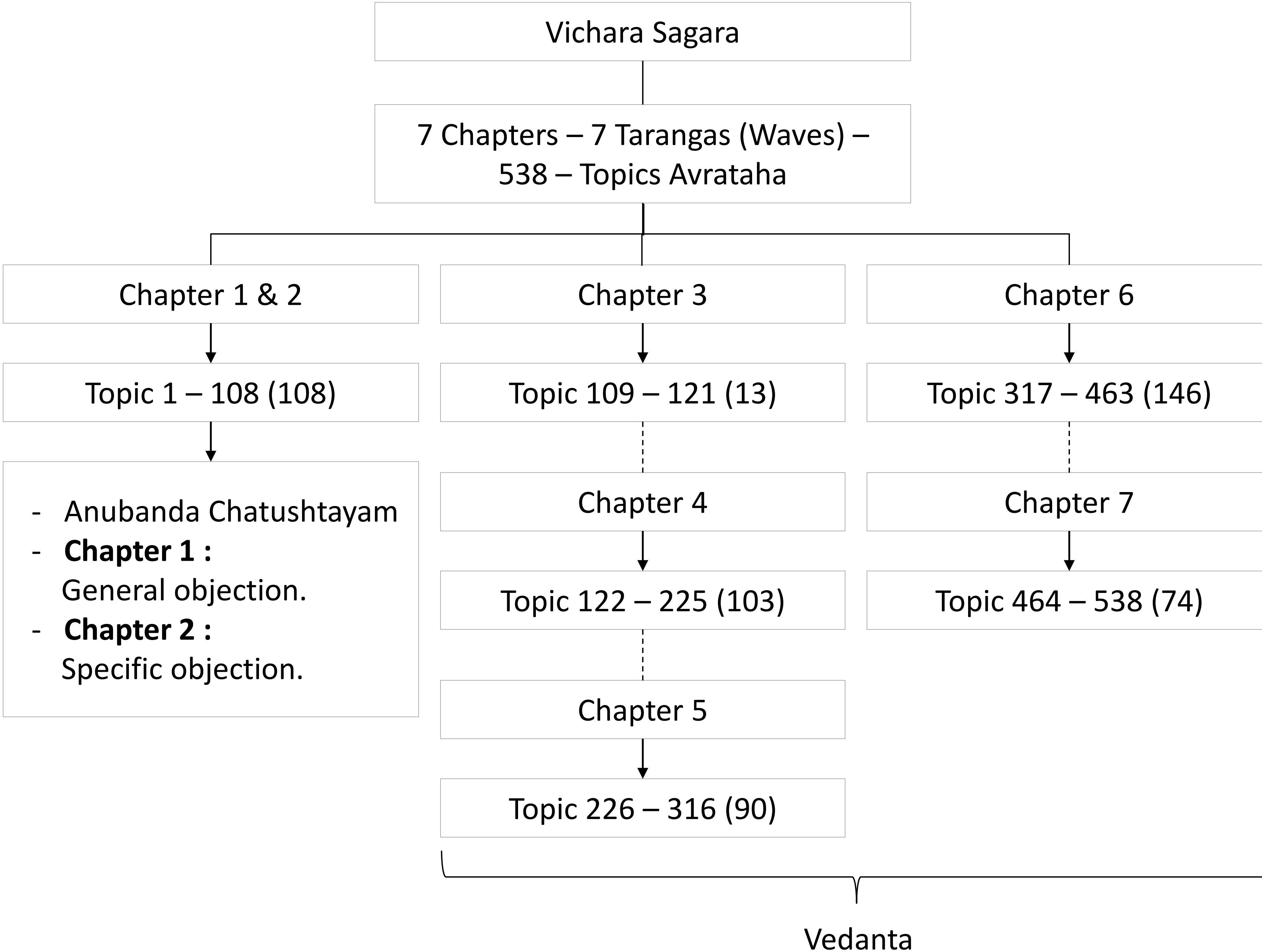
- Contains all ideas of Upanishad, instead of Upanishad taught these.
- Comprehensive Analysis of Vedantic work, popular, hence translated in many Indian languages.
- Translated in Sanskrit by Vasudeva Brahmendra Saraswati 100 years ago.
- This is revised Vichara Sagara with new additional features.
- Sanskrit Vichara Sagara not translated in any language.
- No commentary also.




- In these classes only Moolam taken.
- Mangala Sloka has hair splitting analysis.
- Use English text as Reference.
- Vichara Sagara = Ocean.
- Taranga = Chapter = Waves.

- Enquiry into ocean of Atma.
- Vichara Sagara = Atma Vichara.
- Ocean consists of waters in the form of self-enquiry.
- Text = Ocean.
- Chapter = Tarangas 7 Huge – Waves, 538 Whirlpol, ripples, wavelet – Sections Avrtaha.

# SUMMARY


Vichara Sagara
7 Chapters – 7 Tarangas (Waves) – 538 – Topics Avrataha
Chapter 1 & 2
Topic 1 – 108 (108)
- Anubanda Chatushtayam
- **Chapter 1 :** General objection.
- **Chapter 2 :** Specific objection.
Chapter 3
Topic 109 – 121 (13)
Chapter 4
Topic 122 – 225 (103)
Chapter 5
Topic 226 – 316 (90)
Chapter 6
Topic 317 – 463 (146)
Chapter 7
Topic 464 – 538 (74)
Vedanta

## Vichara Saraga

## 538 Topics - Summary

**Chapter 1 :**

- Anubandha Chatushtayam Samanya Nirupanam

**Chapter 2 :**

- Visesha Anubhanda Nirupanam.

| Chapter 1 | Chapter 2 | Chapter 3 |
|---|---|---|
| - Samanya Vichara<br>- 39 Topics | - Visesha Vichara<br>- Bandha Chatushtayam<br>- 69 topics | - Nature and qualification of Sishya and Guru.<br>- Sadhana Chatustaya Sampatti<br>- 7 Dec 2013<br>- Class 87 – 94<br>- 13 Topic : 109 – 121<br>- Study Vishnu Purana (Paradhara Maharishi) |

| Chapter 4 | Chapter 5 | Chapter 6 | Chapter 7 |
|---|---|---|---|
| - Vedantic teaching<br>- Uttama Adhikari<br>- 107 topics – 122 – 225<br>- 18 Jan 2014 / 9 Jan 2016 class 94 | - Madhyama Adhikari | - Adhama Adhikari | - Conclusion |

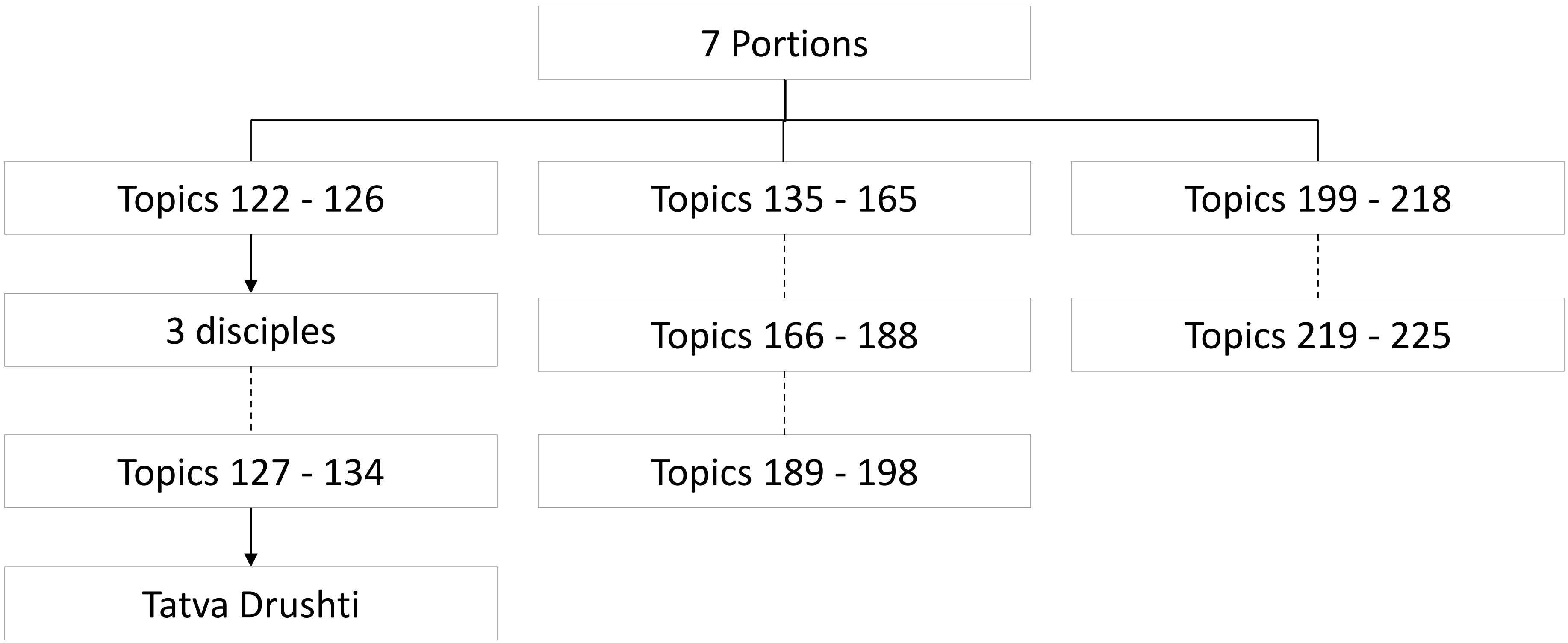
**Revision Classes :**

- Class 33 (Chapter 1), Class 87 (Chapter 2), Class 94 (Chapter 3), 23/1/15 (Chapter 4), 7/10/17 (Chapter 5)

**Chapter 4 – Summary :**

- Chapter 1, 2, 3 – introductory chapters.

**Chapter 4 :**



**II) Topics 127 – 138 :**

- Tatvadrushti : Question : How to get Moksha
- Answer : Atma ever free from Dukham.

**III) Topics 135 – 165 :**

**Question :**

- I experience sorrow.

**Answer :**

- Experience does not prove existence.
- Dukham experientially Available, factually not, Mithya, Sat – Asatbyam, Anirvachanayam.

**Khyati :**

- Atma Khyati, Asat Akhyati, Anyata Khyati, Anirvachaniya Khyaati.
- Mind enclosed consciousness = Sakshi Chaitanyam.
- Artha and Jnanadhyasa.

**IV) Topics 166 – 188 :**

**Question :**

- How to remove Mithya Samsara.

**Answer :**

- By Jnanam.

- Ghata, Jala, Maha, Megha Akasha.
- Ghata + Maha – original.
- Kootasta + Brahma Chaitanyam = Original Consciousness.
- Jiva Chaitanyam + Ishvara Chaitanyam = Reflected Consciousness.

**V) Topics 189 – 198 :**

- Who gains Aham Brahma Asmi?
- Original Consciousness.

**VI) Topics 199 – 218 :**

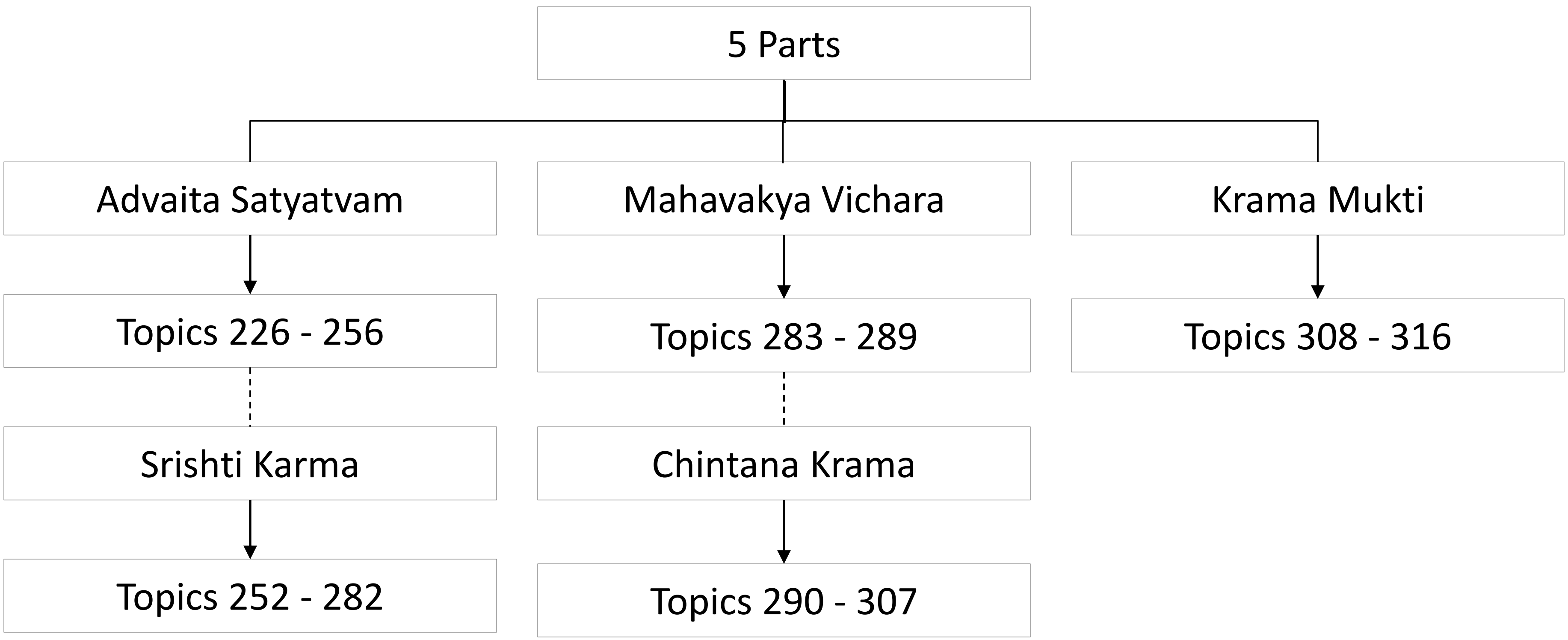
- Vriti Vyapti – Phala Vyapti.
- 4 Consciousness

**VII) Topics 219 – 225 :**

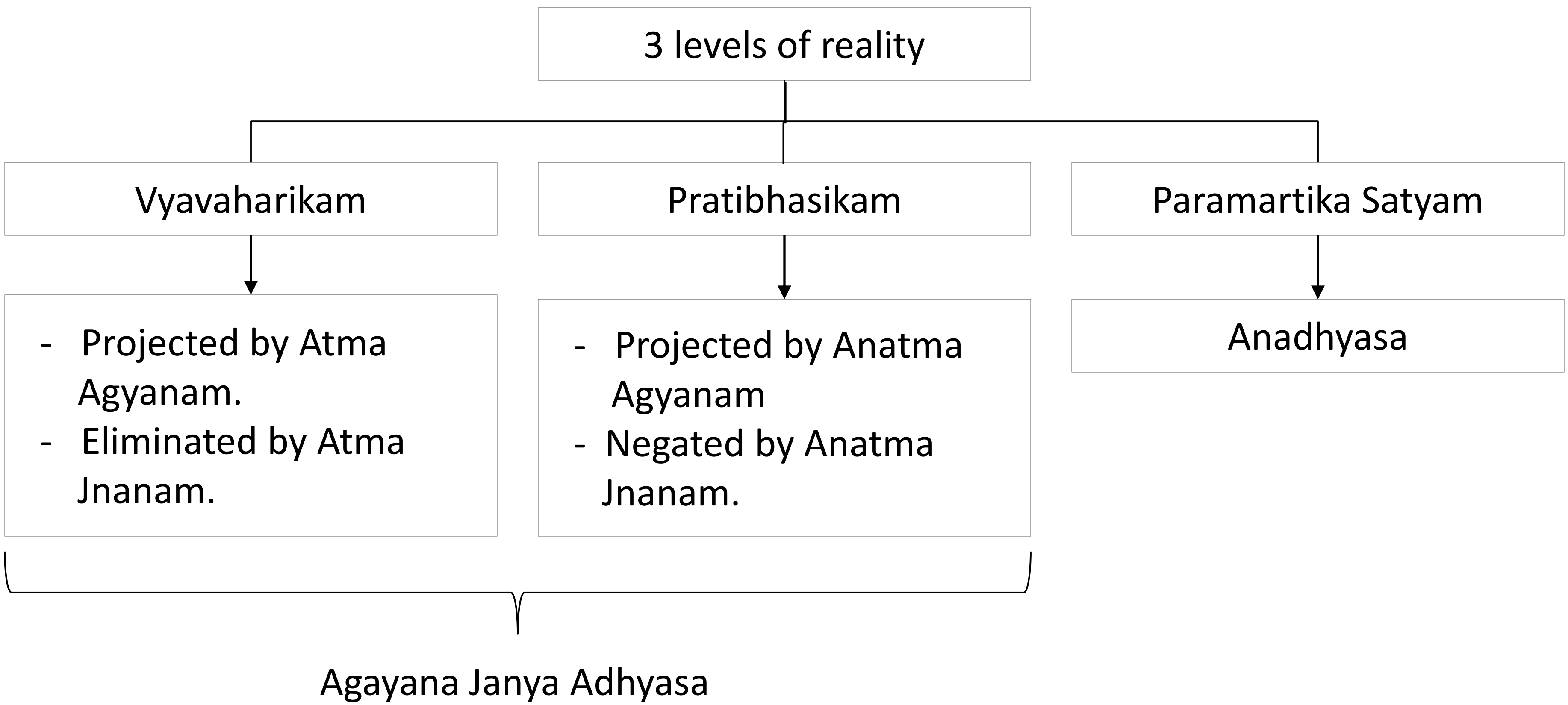
- I am Brahman without objectification.
- Mithya can be eliminated only thru falsification.

## Chapter 5

- 23 Jan 2015 – $7^{th}$ Oct 2017
- Topics 226 – 316 (91 Topics)
- Teaching for Madhyamadhikari
- Jagat Mithya.
- If Jagat Satyam - Δ format.
- Omakara Meditation.



- Are Guru and Shastram – Mithya or Satyam.
- If Real, no Advaitam, if unreal – can't solve Samsara.
- Advaitam alone Satyam – Revealed by Smriti, Yoga Vasishta of Valmiki, and Dvaitam Criticised by Upanishads.
- If Dvaita Upasana, Veda can't reveal Advaitam.
- Sense organs reveal Dvaitam.
- Story Dvaita Vasana exists.



- In Superimposition no Krama.
- In Srishti No Krama, In dream no Krama.

| Ishvara | Jiva |
| --- | --- |
| 3 Samashti Shariram | 3 Vyashti Shareeram |

**Part 3 : Mahavakya Vichara**

- Negate Pancha Kosha as Mithya by Anvaya Vyatirekha.
- Non dual Chaitanyam alone remains after negating 5 Koshas, Samsara ends, Uttama Adhikari enjoys freedom from Samsara and attains Jivan Mukti.

**Part 4 : Madhyama Adhikari**

- Has Jnanam with obstacles.
- Has intellectual knowledge.
- Abheda Upasana, Aham Brahma Asmi Vritti as Upasanam.
- Whole universe resolves in Brahma Chaitanyam, which is me.
- Omkara – Alambanam, when Aham Brahma Asmi is fact for me, Jiva Bhava will go away, Prarabda is Mithya, Samsara is Mithya.
- Krama Mukti.

**Part 5 :**

- Niguna Upasaka – Vamadeva.

## Chapter 1

## General Establishment of the Fourfold Connecting factors

| S. No. | Topics | Title |
|---|---|---|
| 1 | Avarta 1 – 11 | - The benedictory verse establishing the subject – matter. |
| 2 | Avarta 12 – 13 | - The greatness of the text |
| 3 | Avartha 14 – 31 | - Fourfold qualities |
| 4 | Avarta 14 | - Fourfold connecting factors |
| 5 | Avarta 15 – 31 | - Nature of an aspirant |
| 6 | Avarta 24 – 26 | - Listening, Reasoning and Assimi-lation |
| 7 | Avarta 27 | - Benefit of Listening Etc. |
| 8 | Avarta 28 – 31 | - Mahavakya as the direct means for direct knowledge. |
| 9 | Avarta 32 | - Establishing the subject-matter |
| 10 | Avarta 33 – 38 | - Establishing the purpose |
| 11 | Avarta 39 | - Establishing the relation |

## Chapter 2

## Specific establishment of the fourfold connecting factors

| S. No. | Topics | Title |
|---|---|---|
| 12 | Avarta 40 – 54 | - Objections and Answers related to the nature of an aspirant |
| 13 | Avarta 40 – 41 | - Objection related to the elimination of sorrow. |
| 14 | Avarta 42 | - Objection related to the attainment of Absolute Peace. |
| 15 | Avarta 44 – 45 | - Answer related to the elimination of sorrow. |
| 16 | Avarta 46 | - Answer related to the attainment of Absolute Peace. |
| 17 | Avarta 47 – 54 | - Answer related to the seeker with a desire for liberation. |
| 18 | Avarta 55 – 65 | - Objections and Answers related to the subject-matter. |
| 19 | Avarta 66 – 106 | - Objections and Answers related to the Purpose. |

| S. No. | Topics | Title |
|---|---|---|
| 20 | Avarta 66 – 72 | **Objection :**<br>- Bondage cannot be removed by Knowledge, bondage is real. |
| 21 | Avarta 73 – 81 | **Aikabhavikavada :**<br>- Action alone is the means to liberation. |
| 22 | Avarta 82 | - Study of the text is futile |
| 23 | Avarta 83 – 98 | **Answer :**<br>- Bondage is removed by Knowledge, bondage is unreal. |
| 24 | Avarta 99 – 106 | **Answer :**<br>- Refutation of Aikabhavikavada : Knowledge alone is the means to liberation; study of this text is fruitful. |
| 25 | Avarta 107 – 108 | - Objection and Answer with regard to relation. |

## Chapter 3

## Characteristics of a teacher and a student

| S. No. | Topics | Title |
|---|---|---|
| 26 | Avarta 109 | - The proposition for the commencement of the text |
| 27 | Avarta 110 | - Characteristics of a teacher |
| 28 | Avarta 111 | - Characteristics of a student |
| 29 | Avarta 112 | - The result of devotion towards the teacher |
| 30 | Avarta 113 | - The Self-knowledge to be gained from the teacher. |
| 31 | Avarta 114 | - The Self-knowledge can be gained from secondary works |
| 32 | Avarta 115 – 121 | - The method of serving the teacher |

## Chapter 4

## Teaching to the Uttama Adhikari

| S. No. | Topics | Title |
|---|---|---|
| 33 | Avarta 122 – 125 | - The story of king Subhasantati and his sons Tattvadrsti, Adrsti and Tarkadrsti. |
| 34 | Avarta 126 – 127 | - The question of Tattvadrsti revealing the desire for liberation. |
| 35 | Avarta 128 – 168 | - Instruction on Self-knowledge |
| 36 | Avarta 129 – 132 | - Questions and Answers related to the nature of Happiness |
| 37 | Avarta 133 – 168 | - Questions and Answers related to the nature of sorrow and its removal. |
| 38 | Avarta 133 – 134 | - Question and Answer related to the locus of sorrow |
| 39 | Avarta 135 – 136 | - Question and Answer with regard to the experience of false sorrow. |
| 40 | Avarta 137 – 145 | - Theories of error of other schools and their refutation |

| S. No. | Topics | Title |
|---|---|---|
| 41 | Avarta 146 – 149 | - Establishment of Anirvacaniyakhyati |
| 42 | Avarta 150 – 159 | - On the removal of “Snake” and “Snake – knowledge”; on the substratum of “snake” and “snake-knowledge”. |
| 43 | Avarta 160 – 162 | - On the support and substratum of the false world. |
| 44 | Avarta 163 – 164 | - Question and Answer on the seer of the false world. |
| 45 | Avarta 165 – 168 | - Self-knowledge alone as the remover of Self-ignorance and false bondage. |
| 46 | Avarta 169 – 225 | - Objections and Answers with regard to the Self-knowledge imparted. |
| 47 | Avarta 169 – 188 | - Objections and Answers related to the identity-knowledge. |
| 48 | Avarta 169 – 171 | - Objection with regard to the possibility of identity-knowledge; redundancy of Vedic enjoinments. |

| S. No. | Topics | Title |
|---|---|---|
| 49 | Avarta 172 – 185 | - Fourfold division of space and Consciousness. |
| 50 | Avarta 186 – 188 | - Possibility of identity-knowledge; reconciliation of Vedic enjoinments. |
| 51 | Avarta 189 – 198 | - On the locus of “I am Brahman” knowledge. |
| 52 | Avarta 199 – 218 | - The illumination of “I-thought” |
| 53 | Avarta 219 – 225 | - “I am Brahman” knowledge is perceptual |

## Chapter 5

## The description of the means for the Madhyama Adhikari

| S. No. | Topics | Title |
|---|---|---|
| 54 | Avarta 226 – 251 | - The revelation of the empirical existence of the teacher, Veda etc. |
| 55 | Avarta 226 | **Objection :**<br>- Impossibility of non-dual knowledge through Veda |
| 56 | Avarta 227 – 228 | - Validity of non-dual knowledge |
| 57 | Avarta 229 | - The refutation of the dualistic school |
| 58 | Avarta 230 – 240 | - The refutation of the dualistic school |
| 59 | Avarta 242 | - The application of the example of Bharchu |
| 60 | Avarta 243 | - Application of the example, removal of false bondage by the false means |
| 61 | Avarta 244 – 245 | - Mutual supporter-eliminator relation between entities of same order of reality |
| 62 | Avarta 246 – 249 | - The three orders of reality |
| 63 | Avarta 250 – 251 | - On the mechanism of sublation |

| S. No. | Topics | Title |
|---|---|---|
| 64 | Avarta 252 – 283 | - Analysis of the nature of the world |
| 65 | Avarta 252 – 254 | - On the origination and order of the creation |
| 66 | Avarta 255 – 260 | - Nature of Maya |
| 67 | Avarta 261 – 262 | - Nature of Isvara |
| 68 | Avarta 263 | - Nature of Jiva |
| 69 | Avarta 264 – 272 | - Description of the creation of the universe |
| 70 | Avarta 273 – 283 | - Five-sheath discrimination |
| 71 | Avarta 284 – 316 | - Establishing the teaching of the meaning of the Mahavakya |
| 72 | Avarta 284 – 289 | - Questions and Answers related to the possibility of the identity-knowledge through the Mahavakya. |
| 73 | Avarta 290 – 292 | - The order of dissolution-meditation |
| 74 | Avarta 293 | - The difference between knowledge and meditation; description of Ahangraha meditation. |
| 75 | Avarta 294 – 316 | - Description of Pranava Meditation and its result |

## Chapter 6

## The description of the falsity of the teacher, Vedanta and all the means for the Kanistha Adhikari

| S. No. | Topics | Title |
|---|---|---|
| 76 | Avarta 317 | - Introduction |
| 77 | Avarta 318 – 318 | - Question fo Tarkadrsti, the Kanistha Adhikari : Dream is not false |
| 78 | Avarta 320 – 321 | **Answer :**<br>- Dream is not memory; the subtle body does not experience the empirical world during dream state. |
| 79 | Avarta 322 – 342 | - The sameness of the waking world and the dream world |
| 80 | Avarta 322 | - Origination of triad in dream |
| 81 | Avarta 323 – 324 | - On the substratum and material cause of dream |
| 82 | Avarta 325 – 330 | - On the orders of reality |
| 83 | Avarta 331 | - Question and Answer related to origination of place and time |

| S. No. | Topics | Title |
|---|---|---|
| 84 | Avarta 332- 334 | - Question and Answer related to Anyathakhyati in Advaita |
| 85 | Avarta 335 | - Proving the falsity of the empirical world |
| 86 | Avarta 336 – 339 | - On the origination and experience of the waking world and the dream world. |
| 87 | Avarta 340 | - Vedic cosmological description for Layacintana intending non-duality |
| 88 | Avarta 341 – 342 | - Drsti-Srsti-Vada |
| 89 | Avarta 343 – 463 | - Elucidation of analogy to prove falsity |
| 90 | Avarta 343 – 351 | - Description of dream of Agrdhadeva |
| 91 | Avarta 352 | - Three questions of Agrdhadeva |
| 92 | Avarta 353 – 382 | - Who am I? Answer to this first question |
| 93 | Avarta 383 – 387 | - Who is the creator? Answer to this second question |

| S. No. | Topics | Title |
|---|---|---|
| 94 | Avarta 388 – 419 | - What is the means of liberation? Answer to this third question |
| 95 | Avarta 420 – 459 | - Analysis of the meaning of the Mahavakya |
| 96 | Avarta 460 – 463 | - Question and Answer related to the total Annihilation of bondage by false means |

## Chapter 7

## The description of Jivamukti and Videhamukti

| S. No. | Topics | Title |
|---|---|---|
| 97 | Avarta 464 | - No enjoinment of transaction for an enlightened person |
| 98 | Avarta 465 – 467 | - Question and Answer related to the actions of an enlightened person |
| 99 | Avarta 468 – 483 | - The school of Samadhivadin |
| 100 | Avarta 484 – 488 | - Refutation of Samadhivadin; Activities of an enlightened person based on Prarabdha, various sub-schools of Advaita. |
| 101 | Avarta 489 – 490 | - Emancipation of Tattvadrsti |
| 102 | Avarta 491 | - Emancipation of Adrsti |
| 103 | Avarta 492 – 507 | - The ascertainment of Tarkadrsti |
| 104 | Avarta 508 | **Reply :**<br>- the action of an enlightened person based on Prarabdha |
| 105 | Avarta 509 – 517 | - The episode of king Subhasantati |

| S. No. | Topics | Title |
|---|---|---|
| 106 | Avarta 518 – 532 | - Dialogue between Tarkadrsti and Subhasantati : Meditation on Karanabrahman, Validity of Uttaramimamsa alone |
| 107 | Avarta 533 – 534 | - Attainment of Brahmaloka by Subhasantati |
| 108 | Avarta 535 | - Emancipation of Tarkadrsti |
| 109 | Avarta 536 – 538 | - Conclusion of the text |

# CHAPTER 1 & 2

## *Anubandha Chatushtaya*

**Chapter 1 & 2 : Anubandha Chatushtaya**

- 4 factors mentioned at beginning of every Shastram.

Shastram
- Vedanta
- Mimamsa
- Vyakarana
- Tarqa

4 Factors – of every text

Anubandha Chatushtayam
- Adhikari
  - Student
  - Target Audience
- Vishaya
  - Unique subject matter.
  - USP
- Prayojana
  - Benefit of this knowledge.
  - Phalam
- Sambanda
  - Relationship between subject and student.

| Anu | Badyate |
|---|---|
| After knowing which | Book and person connected |

- Anubandha Chatushtaya Nirupanam.
- Vedantas right to exist as Shastram.
- Jatakam – Nakshtram – Gothram.
- Anubanda like Gothram, linking factor between text and student.
- Every Shastra has 4 factors, if not it has no right to exist.
- Vedanta has right to exist as Shastram.

**Aim of Challenger :**

- To prove Anubandha Chatushtayam itself is not there for Vedanta.
- No Saturday classes required.

Objections are of 2 types of Vedanta

- General
  - Samanya Akshepaha to Anubanda Chatushtaya.
- Specific
  - Visesha Akshepa.

**Aim of Author :**

- Negate general and specific objection.

**Conclude :**

- Anubandha Chatushtaya Asti, Exists.
- Therefore Vedanta Shastra can exist.
- Therefore 4 more Chapters written.

**Invocation Prayer :**

॥ ओम् ॥

श्रीचिद्घनगणेशाय नमो मह्यम् ।

श्रीवासुदेवब्रह्मेन्द्रसरस्वतीविरचितः

संस्कृतविचारसागरः ।

तदीयया टिप्पण्या समलङ्कृतः ।

तत्रानुबन्धानां सामान्यतो निरूपणं नाम प्रथमस्तरङ्गः—

**a) Om Sri Chi Shri Ganeshaya Namaha :**

- Namaskara to Lord Ganesha to remove obstacles.

b) Ganesha – Chit Ghana Ganeshaya, Chaitanya Svarupam Ganesha Namo Mahyan, Ganesh, who is myself.

- In all chapters, author uses binary format, Anti Triangular format.
- Namaskara to me, Sri Vasudeva Brahmendra Sareswati author of this text.

**c) Tadiya tippaniya :**

- Beauty enhanced by foot notes.

**d) Tatra Anubandanam Samanyathi Nirupanam Namaha Pratama Taranga :**

- 1st wave, 1st Chapter.
- Subject – General presentation of Anubandana Chatushtaya.
- 4 fold linking factors.

**2nd chapter of Anubandha Chatushtaya :**

- Vastu Nirdosha Rupa Maya Acharanam.

Benedictory Prayers

Invocation for Anupiciousness – 3 types

- Prayer to God
  - Namaskriyaha Mangalacharanam.
- Ashirvad Rupa Mangalacharana
  - Loka Samastha Sukhinan Bavantu.
  - Well being of all.
- Vastu Nirdesha Mangala Charanam
  - Remembrance of reality.
  - Statement of act
  - No Namaskara, No Ashirvada.
  - Bhagavan is truth of entire creation.

**Avarta 1 – 11 :**

**The benedictory verse establishing the subject – Matter :**

**Avarta 1 : Obeisance in the form of identity of Jiva and Brahman**

**Mangalacharanam Sloka :**

| | |
|---|---|
| सुखं नित्यं स्वप्रकाशं व्यापकं नामरूपयोः। | Sukhaṁ nityaṁ svaprakāśaṁ vyāpakaṁ nāmarūpayōḥ I |
| अधिष्ठानं बुद्ध्यवोध्यं बुद्धेर्दृग्यत्तु निर्मलम्॥ १॥ | Adhiṣṭhānaṁ bud'dhyavōdhyaṁ bud'dhēdr̥gyattu nirmalam II 1 II |
| अपारं सर्ववेदान्तवेध्यं प्रत्यक् परं महः। | Apāraṁ sarvavēdāntavēdhyaṁ pratyak paraṁ mahah I |
| तदेवाहं न मत्तोन्यदिति मे निश्चिता मतिः॥ २॥ | Tadēvāhaṁ na mattōnyaditi mē niścitā matih II 2 II |

- In this text invocation is of 3rd type – Vastu Nirdesha Rupa Mangala Charanam.
- Mangala Charanam – invocation – sections – 1 to 11, Vartaha.
- Fact = Jeeva Brahma Aikyam.
- Not Baktiman, Dasaha, not Bhaktaha Aham, but I am Soham.
- At invocation level, Binary format.

**Prayer :**

- Jeeva Brahma Aikyam Rupa Mangala Charanam.
- In Bheda, Amangalam.
- In Abheda, Mangalam.

**Katho Upanishad :**

| | |
|---|---|
| मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।<br>मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥ | **Manasai-vedam aptavyam, neha nanasti kincana,**<br>**Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti II 11 II** |

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- Invoking difference will bring Mrityu.
- Only Mangala Charanam in verse form, rest of the text is in prose form.

**Gist of Mangalam Verse :**

**a) Tad Eva Aham : (4th line)**

- I am that Brahman described in previous 3 lines.

**b) Sukhena Nityam Svaprakasham Adhishtanam Budhya bodhyam Nirmalam :**

- All Vedanta are description of Brahman.
- Tad Brahman Aham Asmi.

**c) Na Mattaha Anyad :**

- Brahman can’t be different from me, if so, Brahman will become Anatma, Jadam, Mithya.
- Brahman can’t afford to be different from me.

Only 2 things in creation

| Sentient Chaitanyam Atma - I | Jada Anatma - Jagat |
| --- | --- |
| - Satyam<br>- Real, Drk, Observer<br>- Brahman has to be real, me. | - Mithya<br>- Unreal, object appearance.<br>- Drishyam, Observed. |

**Author Says :**

- If you want to be real, you have to be Atma, not Anatma, must be non different from me.
- Instead of saying, I want to join you, author says better you join me!
- If Bhagavan is object of perception, he will become Drishyam not Drk, Drishyam is Mithya, unreal, only appearance.
- If you want to be real, Satyam, join me!
- Yatu Drishyam Tatu Mithya.

**d) Mattaha Anyad Nasti :**

- Brahman is nondifferent from me.

**e) Iti Me Nishchitartha Matihi :**

- I will tell boldly without fear God. Who punishes everybody.
- This knowledge is strong in me.

**Teaching of all Upanishads :**

**Taittriya Upanishad :**

| | |
|---|---|
| अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव । ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि । द्रविण सवर्चसम् । सुमेध अमृतोक्षितः । इति त्रिशङ्कोर्वेदानुवचनम् ॥ १ ॥ | **aham vrksasya reriva, kirtih prstham gireriva, urdhvapavitro vajintva svamrtamasmi, dravinagm savarcasam, sumedha amrtoksitah, iti trisankorvedanuvacanam II 1 II** |

I am the stimulator in the tree of universe. My fame (glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and undecaying am I – this is the sacred recitation of Trisanku, after he realised the Truth. [I – X – 1]

- This is my firm knowledge I am Brahman is essence of Mangala Charanam.

**Tippani :**

**f) Asya Artaha Tu :**

- Following is meaning of Mangala Charanam.

**g) Tad Eva Aham Iti Uktya :**

- Making statement : "I am that".

**h) Mahavakyaartha :**

- Author declaring meaning of Mahavakya.

**i) Pratyag Abinna Paramartha Eva :**

**j) Svasvarupa :**

- Paramatma = Essence of all Jivatmas.
- Pratyag Atma = Jivatma.
- Jivatma Abinna Paramatma.
- Paramatma is nondifferent from Jivatma.
- **Paramatma happens to be very nature of me also.**

**4th Line : Tad Eva Aham :**

- Following are descriptions of that Brahman which I am :

**I) Sukham :**

- Happiness.

**II) Nityam :**

- Eternal.

**III) Svaprakasha :**

- Self evident.
- Whose existence need not be proved.

**IV) Vyapakam :**

- All pervading.

**V) Nama Rupa Yoho Adhishtanam Cha :**

- Support of all Nama Rupa Prapancha.
- Vivarta Upadana Karanam.
- Lends existence.

**VI) Budhya Avabodhya buddher Drk Cha Bavati :**

- Witness of intellect.
- Complimentary feature.

**Katho Upanishad :**

| | |
|---|---|
| नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।<br>अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ १२ ॥ | **Naiva vaca na mansa praptum sakyo na caksusa,**<br>**Astiti bruvato 'nyatra katham tad upalabhyate II 12 II** |

(The Self) cannot be reached by speech, nor by mind, or nor even by the eye. How can it be realised otherwise than from those who say, that "It exist"? [II – III – 12]

- Brahman can't be known through words or intellect.

**Taittriya Upanishad :**

| | |
|---|---|
| यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।<br>आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।<br>तस्यैष एव शारीर आत्मा । यः पूर्वस्य ॥ १ ॥ | **yato vaco nivartante, aprapya manasa saha,**<br>**anandam brahmano vidvan, na bibheti kadacaneti,**<br>**tasyaisa eva sarira atma yah purvasya II 1 II** |

Whence all the speech turns back with the mind without reaching It (the eternal Truth, the Brahman), He who knows the bliss of eternal Truth, the Brahman, fears not at any time. This mind is the embodied soul of the pranamaya. Of this (pranamaya) the manomaya is the Self. [II – IV – 1]

- Organs of speech and mind fail to objectify Brahman and turn back.

**Katho Upanishad / Mundak Upanishad / Svetasvatara Upanishad :**

| | |
|---|---|
| न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥ | Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih, Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati II 15 II |

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. (Thus ends the Fifth Valli in the Second Chapter). [II – II – 15] / [II – II – 10] / [VI – 14]

- All knowing witness principle of Brahman.
- Na Prakashayati – Buddhi can't reveal, illumine, objectify Brahman.
- Nothing reveals Brahman, but Brahman illumines everything.

**Revision : Invocation Mantra**

- Page 1 - Section 1 – Sruti Quotation.
- 5 luminaries Sun, Moon, lightening, fire, camphor and mind do not illumine Brahman.
- Sense organs and mind are Jyoti.
- Mano Jyoti can't illumine Brahman. Therefore Brahman is Budhya Abodhyam.
- Buddehe Drk = Sakshi.

- Brahman is witness of intellect, sees, illumines, objectifies intellect.
- Brahman illumines intellect and intellect can't reveal Brahman.
- Sarva Sakshi Braheiva witness of everything.
- Sun illumines moon, Moon can't illumine Sun.
- Mind can't know Brahman. Therefore Brahman called Budhya Abodhyam.
- Illumined can't become illuminator.
- Revealed can't become revealor.
- Brahman alone ever revealor never revealed.
- Therefore Buddhe Drk.

**Keno Upanishad :**

| | |
|---|---|
| यन्मनसा न मनुते येनाऽऽहुर् मनो मतम् ।<br>तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥५॥ | *Yan-manasā na manute yenā''hur mano matam;*<br>*tadeva Brahma tvaṁ viddhi nedaṁ yad-idam-upāsate.* |

What one cannot feel with the mind, but because of which they say that the mind feels... Know That alone as Brahman and not this, which people do worship here. [I – 5]

- One does not know Brahman through the mind but mind is revealed by Brahman.
- Yena Ahuhu Mano Matham, relevant here.

**Katho Upanishad : chapter 2 – 2 – 15**

- Tasya Bhasa Sarvam idam Vibhati.

- Brahma Chaitanyam alone illumines intellect and everything.
- Therefore Buddhe Drk.

**Conclusion :**

- Intellect does not reveal Brahman
- Brahman reveals intellect.
- Buddhihi Na Shabdasya Shakti Vidya Brahman Vijanati, Kintu Lakshana Vrittaya.

**3 Contradictions, Visualised objections :**

I) Brahman can’t be known by verbal description.

- Naiva Vacha Manasam Praptum Shaktyam.
- Words can’t reveal Brahman.

**Question :**

- If words can’t reveal Brahman, why class?
- Upanishads, Guru Sishya Dialogue in form of words.
- 33 years classes (1978 – 2011)
- Guru revealing Brahman to Sishya.

**Contradiction :**

- How Guru teaching Unteachable Brahman.
- How Guru describing indescribable Brahman.

**Use Adverb :**

- **Brahman is indescribable, directly.**
- **Words can describe Brahman, indirectly.**
- Yatho Vacho Nivartante, says words can't directly describe.

Brahman

- Vachyartham
  - Brahman not available for Shabda Vachyartha.
- Lakshyartham
  - Brahman available for Shabda Lakshyartha.

- Neiva Vacha Na Manasa… and Yatho Vacho Nivartante… mind can't know Brahman.
- There are Sruti statements also stating "Through mind alone one can know Brahman.

**Katho Upanishad :**

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११॥

**Manasai-vedam aptavyam, neha nanasti kincana,**

**Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti II 11 II**

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- Through mind alone, Brahman is known.
- Also in Brihadaranyaka Upanishad – Shariraka Brahmana – Chapter 4 – 4.

| | |
|---|---|
| मनसैवानुद्रष्टव्यं, नेह नानास्ति किंचन ।<br>मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १९ ॥ | manasaivānudraṣṭavyaṃ, neha nānāsti kiṃcana \|<br>mṛtyoḥ sa mṛtyumāpnoti ya iha nāneva paśyati \|\| 19 \|\| |

Through the mind alone (It) is to be realised. There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It. [4 - 4 - 19]

**Mundak Upanishad :**

| | |
|---|---|
| एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन् प्राणः पञ्चधा संविवेश ।<br>प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन् विशुद्धे विभवत्येष आत्मा ॥ ९॥ | Eso-nuratma cetasa veditavo yasmin pranah pancadha sam-vivesa I<br>pranais-cittam sarvam-otam prajanam yasmin visuddhe vibhavaty-esa atma II 9 II |

By means of the Light of the Intellect (intuitive faculty) one should know the subtle truth of the Atman within the body which is pervaded by the Life-force in a five-fold way. Man's intellect is interwoven with the senses. When that intellect is purified, the Self shines forth. [III – I – 9]

- Atma known by mind.

**Katho Upanishad :**

| | |
|---|---|
| एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।<br>दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥ | Esa sarvesu butesu, gudho'tma na prakasate,<br>Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih II 12 II |

(12) This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect.

- Mind can know or can't know.

**Resolution of 2nd Contradiction :**

- Mala Vikshiptha…
- Previously adverb added – directly, indirectly.
- Now add 2 Adjectives.
- Qualified mind can know unqualified mind can't know.
- Hence no contradiction.
- You have to add appropriate Adjective.

**3) Mala Vikshadhi Dosha Yukta Budhir Brahma Na Vijanati :**

- Intellect full of Dosha Mala – Raaga, Dvesha.

**Gita :**

| | |
|---|---|
| ज्ञेयः स नित्यसंन्यासी<br>यो न द्वेष्टि न काङ्क्षति ।<br>निर्द्वन्द्वो हि महाबाहो<br>सुखं बन्धात्प्रमुच्यते ॥ ५-३ ॥ | jñēyaḥ sa nityasannyāsī<br>yō na dvēṣṭi na kāṅkṣati \|<br>nirdvandvō hi mahābāhō<br>sukhaṃ bandhāt pramucyatē \|\|5-3\|\| |

He should be known as a perpetual sannyasi who neither hates nor desire; for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage. [Chapter 5 – Verse 3]

**Gita :**

| | |
|---|---|
| यतन्तो योगिनश्चैनं<br>पश्यन्त्यात्मन्यवस्थितम् ।<br>यतन्तोऽप्यकृतात्मानो<br>नैनं पश्यन्त्यचेतसः ॥ १५-११ ॥ | yatantō yōginaścainaṃ<br>paśyantyātmanyavasthitam \|<br>yatantō'pyakṛtātmānah<br>nainaṃ paśyantyacētasaḥ \|\| 15 - 11 \|\| |

The seekers striving (for perfection), behold Him dwelling in the self; but the unrefined and unintelligent, even though striving, see Him not. [Chapter 15 - Verse 11]

- Buddhi Yukta – associated with Dosha, contamination, mala, Raaga – Dvesha, Vikshepa – wandering, restless, impure intellect can't know Brahman.

**Kintu Tad Rahitatat :**

- Intellect washed and laundered by Karma Yoga and Upasana Yoga, bright intellect endowed with Sadhana Chatustaya Sampatti can know Atma.

**Proof :**

- Parampara of Guru continues.
- 2nd contradiction thus resolved.
- 1st : Use Adverb directly, indirectly.
- 2nd : Use Adjective qualified, unqualified intellect.

**3rd Contradiction :**

- How can you say qualified intellect knows?
- It means intellect is revealing, awaring, illumining, objectifying Brahman.
- Knowing means illumining, understanding. (Example : Illumining Talk).

**Katho Upanishad :**

| | |
|---|---|
| न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।<br>तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥ | Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,<br>Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati II 15 II |

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. (Thus ends the Fifth Valli in the Second Chapter). [II – II – 15]

- Na Tatra.. Says nothing can illumine Brahman, Brahman illumines everything.
- Subtle contradiction.

**Technical Answer :**

- Vritti Vyapti and Phala Vyapti – Panchadasi – 9th chapter – Verse 90, 91, 92, 93.

| | |
|---|---|
| मनोवाक्कायतद्बाह्यपदार्थाः साधनानि तान् ।<br>तत्त्वविन्नोपमृद्नाति व्यवहारोऽस्य नो कुतः ।।९०।। | These means are the mind, the speech, body and external objects. They do not disappear on enlightenment. So why can't he engage himself in worldly affairs ? [ Chapter 9 – Verse 90 ] |

| | |
|---|---|
| उपमृद्नाति चितं चेद्ध्याताऽसौ न तु तत्त्ववित् । न बुद्धिमर्दयन्दृष्टो घटतत्त्वस्य वेदिता ।।९१।। | If he controls and concentrates his mind, he is a meditator and not a knower of truth. To know a pot the mind need not be controlled. [Chapter 9 – Verse 91 ] |
| सकृत्प्रत्ययमात्रेण घटश्चेद्भासते सदा । स्वप्रकाशोऽयमात्मा किं घटवच्च न भासते ।।९२।। | (Doubt): a pot once known by a modification of intellect, Vritti, remains so always. (Reply) : is not the self- illumined self also ever manifest? [Chapter 9 – Verse 92 ] |
| स्वप्रकाशतया किं ते तद्बुद्धिस्तत्त्ववेदनम् । बुद्धिश्च क्षणनाश्येति चोद्यं तुल्यं घटादिषु ।।९३।। | (Doubt): does the self – luminous property of the self give you the knowledge of Brahman? The Vrtti with Brahman as the object is the cognition of truth, but the Vritti perishes in a moment. ( Reply ) : this objection also applies to the cognition of a pot. [ Chapter 9 – Verse 93 ] |

- Qualified intellect knows Brahman – without illumining Brahman – how?
- Qualified intellect – has Sadhana Chatustaya Sampatti + Shastra.

**Acharya Upadesa : Gita Bashyam**

| | |
|---|---|
| वेदाविनाशिनं नित्यं<br>य एनमजमव्ययम् ।<br>कथं स पुरुषः पार्थ<br>कं घातयति हन्ति कम् ॥ २-२१ ॥ | **vēdāvināśinaṁ nityaṁ**<br>**ya ēnam ajam avyayam \|**<br>**kathaṁ sa puruṣaḥ pārtha**<br>**kaṁ ghātayati hanti kam \|\| 2-21 \|\|** |

Whosoever knows Him to be indestructible, eternal, unborn and inexhaustible, how can that man slay O partha, or cause others to be slain?[Chapter 2 - Verse 21]

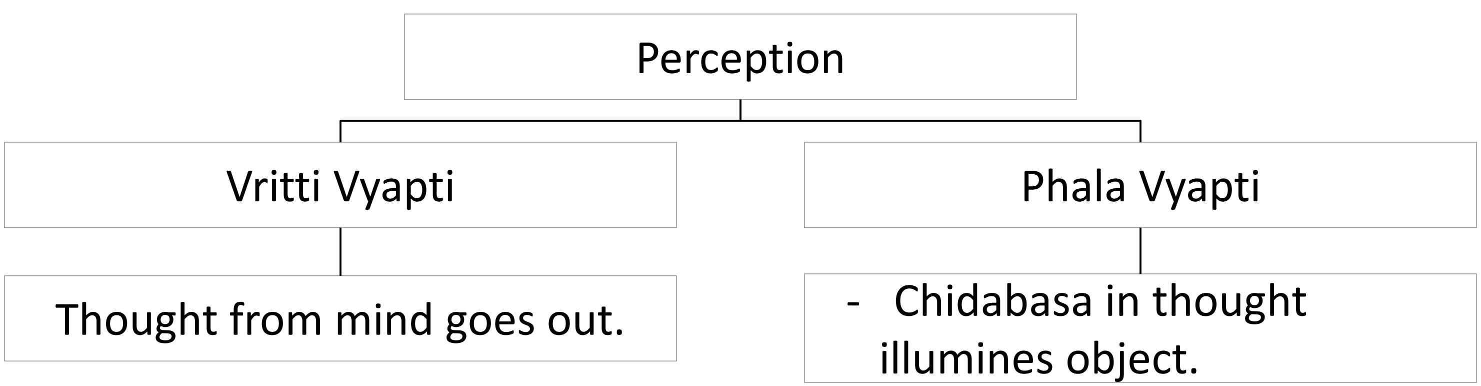
- Guru – Brahma Nishta

**Mundak Upanishad :**

| | |
|---|---|
| परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।<br>तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥ | Pariksya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,<br>tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham II 12 II |

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Taught intellect knows, asou Buddhir Api Phala Vyaptyat, Na Brahma Vijaniyat Kintu Vritti Vyaptaiva :
- How do we know creation?
- Epistomology – how we know any object?



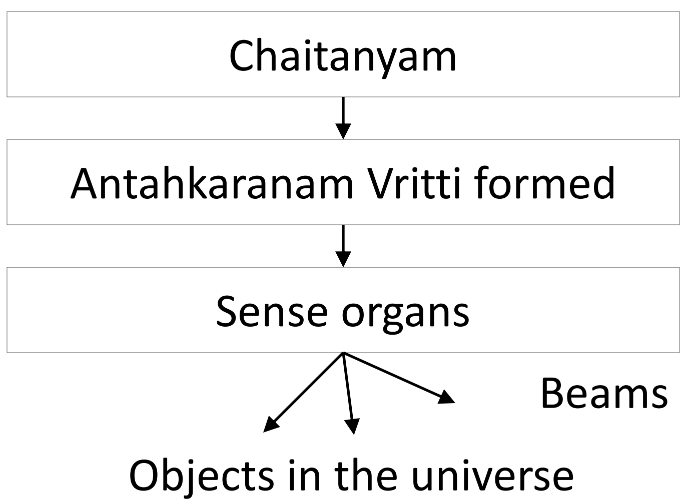
**Vritti Vyapti :**

**Dakshinamurthi Stotram :**

| | |
|---|---|
| नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं<br>ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।<br>जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्<br>तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ४ ॥ | nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaraṃ<br>jñānaṃ yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate \|<br>jānāmīti tameva bhāntamanubhātyetatsamastaṃ jagat<br>tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye \|\| 4 \|\| |

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- **Mind remains within Body like Torch remains in one place, only beam goes out.**
- Beam can travel.



- When I don’t look, thought does not envelop object – clip.
- In Vritti Vyapti, pervasion of object, Spreading over takes place.
- **Thought pervasion called Vritti Vyapti.**
- I don’t see thought.
- Thought is Sukshmam.
- Sukshma Shariram not visible.

**2nd :**

- Mind has peculiar capacity.
- Mind is subtle matter.
- It can reflect all pervading consciousness of Brahman.
- Mind receives consciousness called Chidabhasa.
- **Wall – clip can’t reflect consciousness.**
- **Therefore Jada Padartha, can’t possess Chidabhasa, Reflected Consciousness.**
- Mind can possess Reflected Consciousness. Therefore mind is sentient.

Definition

- Sentient
  - With Reflected Consciousness.
  - Being
- Insentient
  - Without Reflected Consciousness.
  - Object

- When mind is looking at clip, thought of mind pervades clip.
- Thought is part of mind.
- Mind also has Reflected Consciousness.
- Thought also has Reflected Consciousness.

Mind has 2 things

- Thought
  - Vritti Vyapti
- Reflected Consciousness
  - Sentient, borrowed from Original Consciousness.
  - Phala Vyapti.

- When thought travels from mind, it carries Chidabasa.
- **Chidabasa carried by the thought of mind is called Phalam.**
- Thought + Chidabasa pervades clip.

Clip has 2 envelopments

- Pervasion of thought
  - Vritti Vyapti
- Pervasion of Reflection Consciousness
  - Phala Vyapti

- What are the roles of Vritti Vyapti and Phala Vyapti.

Roles

**Vritti / Thought Vyapti Pervasion**

- Eliminates Agyanam.
- **Tamo Agyana Nivritti.**
- Before seeing, I had Agyanam, Avarnam of clip.
- Vritti can remove ignorance, Antahkarana Andhakara.
- Thought Jadam, can't illumine clip.
- Thought belongs to mind, Pancha Butas, Prakrti, Jadam.
- Na Prakashayati.

**Phala / Reflected Consciousness Vyapti Pervasion**

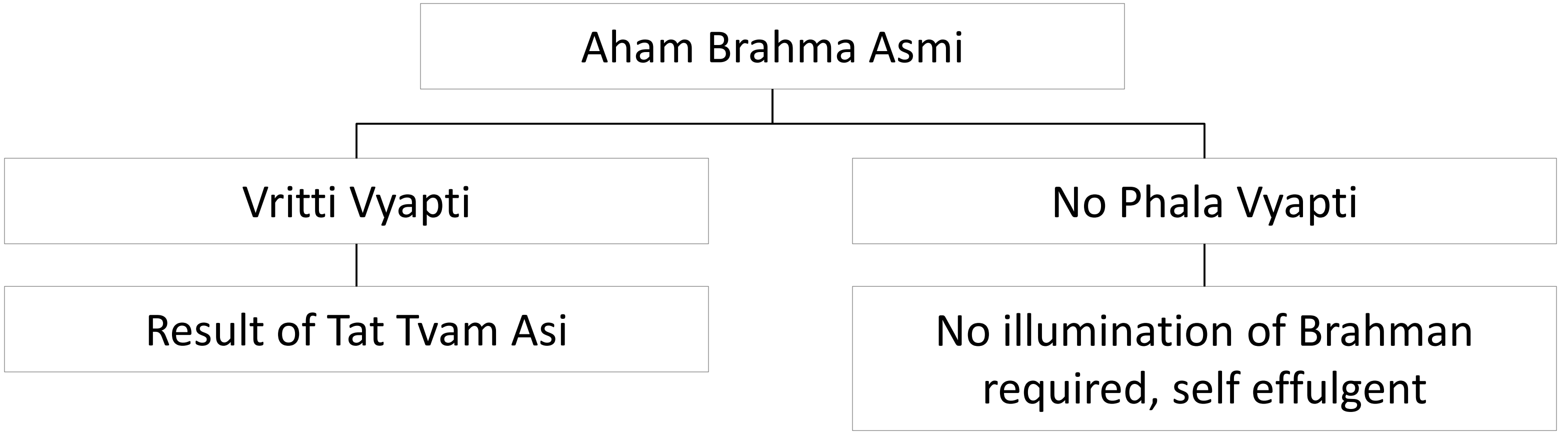
- Chidabasa
- Illumines object
- **Vishaya Prakasha**
- Illumination is taking place in all forms of knowledge.

- When qualified intellect knows Brahman what happens?
- Thought – Aham Brahma Asmi is involved.
- Thought takes place in the mind of qualified intellect.
- Slight difference in mechanism.

**Revision : Page 2 – Top line**

- Yah Manasa Na Manute… Vritti Vyaptavyaha (7th line)
- I am claiming Aham Brahma Asmi.
- **Brahman knowing is always in the form of a thought – Vritti.**
- Knowing thought is claiming thought.
- **I am not claiming Karana Shariram or Chidabhasa but claiming Svayam Prakasha Sakshi Chaitanyam.**
- Brahman thought not claimed when I claimed Sanchita, Prarabda, Agami Karma.
- **Claiming thought = Knowing thought.**
- In knowing thought, how knowledge takes place?
- **Through Akhanda Akara Vritti.**
- **In this, thought there is no subject – object division, duality.**
- Claimer and claimed myself.
- Smilingly, happily, claim that I am Brahman.
- What is role of Vritti Vyapti and Phala Vyapti.






- Naishkarmya Siddhi chapter 2, 3, 4, Samanadhi Karanyam, Viseshana – Viseshya, Lakshana – Lakshya Sambanda keep in mind.
- Aham – not Sharira Trayam or Chidabhasa but Chit Sakshi.
- Vritti Associated with Sakshi which is already obtaining in the self, no need to open eyes.
- Use Aham Brahma Asmi to claim Sakshi as myself – available all the time.
- What is the proof I am available all the time?
- I am lending Chidabhasa to the mind.
- **In Aham Brahma Asmi Vritti, Vritti Vyapti does Avarna Nivritti ignorance of my Brahmatvam Status is eliminated, not I as existence, consciousness.**
- I know I am existent, conscious being all the time, waking, dream, sleep.
- **My unique Brahmatva Status concealed, not known.**
- I am meditating to experience Brahman, reveals my ignorance.

- Brahma Avarna Nivritti takes place by Aham Brahma Asmi Vritti.

**Example :**

- Karna never knew he is Kunti Putra.

| **Karna** | **Myself** |
|---|---|
| a) Kunti Putra status not known.<br>b) I am existing, conscious being known but thought his status as Suta Putra.<br>c) Kaunteya status unknown<br>d) Before Mahabharata war told he is Kunti Putra.<br>e) Karna didn't believe. | a) Sakshi status, Brahmatva Status, Jagat Karana status not known.<br>b) I am existing, conscious being known but as a son of –<br>c) Brahmatva Status not known.<br>d) Guru Teaches me my Brahman status.<br>e) We don't believe we are Brahman. Sruti Mother teaches Brahman Status. |

**In Aham Brahma Asmi Vritti**

- Vritti Vyapti removes Avarnam of Brahman status
- Chidabasa is there in the Vritti

- Vritti belongs to mind and mind has nature of reflecting consciousness.
- Aham Brahma Asmi carries Chidabhasa.
- What is role of Chidabhasa?
- Vritti Vyapti removes concealed status of Brahman.
- Avarnam of Brahman status was there until now which is gone.
- What is role of Phala Vyapti?

**Ghata Jnanam**

- Vritti Vyapti
  - Avarna Nivritti
- Phala Vyapti
  - Illumines object which is Jadam, not self-effulgent.

- Reflected Consciousness has to illumine Original Consciousness, Aham, Brahman.
- Not Aham and Brahman.

- Aham alias, also Known as Brahman.
- Should Chidabhasa phala Vyapti illumine I – Sakshi which is Brahman in the Vritti?
- Need not illumine, Chidabasa’s illumining power is because of Sakshi.
- Sakshi performing its reflection on Chidabasa.

**Example :**

- Pournami Night.
- Moonlight illumines earth, not sun.

| Earth | Sun |
|---|---|
| - Does not have light of its own. | - Has light of its own.<br>- Need not be illumined. |

- **Qualified mind will remove Avarnam of Brahman not illumine Brahman.**
- Qualified mind knows Brahman, illumines Brahman figuratively by removing awareness, ignorance status of mine.
- Illumines Brahman not by throwing light on Brahman.
- No Contradiction, doesn’t actually illumine, figuratively illumines by removing concealment.
- **Example :**

  Imagine a dark Room with objects.
- Knowing things in a dark room.

Knowledge

- Object
- Throw beam of light
- Darkness, covering objects goes and torchlight illumines.
- Avarna Nivritti and Prakasha
- 2 processes

- Covered candle light
- Remove pot covering candle
- No need of torch light
- Only discovering single process.
- Only Avarna Nivritti.
- Discovery without illumination process.
- Candle self shining.

Aham Brahma Asmi

Only Vritti Vyapti

- Only

No Phala Vyapti

- Chidabasa illumination.
- I am self effulgent.

- Therefore Atma Jnanam / Brahma Jnana Vritti illumines Brahman figuratively by removing concealment.
- It removes cover and illumines.
- Illumination already there, not produced.

- **Figuratively illumines by removing covering of ignorance of the fact that I was, am, ever will be brahman.**
- 3rd Contradiction removed.
- Qualified mind illumines Brahman and nothing illumines Brahman – both ok.

**Asou Buddhirapi :**

- This qualified intellect.

**Phala Vyaptya :**

- Through Reflected Consciousness pervasion.

**Brahma Na Vijaniyat :**

- Does not illumine Brahman.

**Kintu Vritti Vyaptya :**

- By Akhanda Kara Vritti pervasion, only ignorance removed.

**Sutra Putha Vakyam I am Cha Vrittihi :**

- Aham Brahma Asmi Vritti.

**Brahma Prakashakam Na Prabhavati :**

- Brahman not capable of being illumined by Vritti Vyapti or Phala Vyapti.
- Like moonlight can't illumine sun.

**Yatha Deepaha Svasambandha Padarthan Prakashayati :**

- Just as light illumines object when it comes in contact
- Similarly Aham Brahma Asmi Vritti does not illumine Brahman by illuminating Brahman.

**Example :**

- Imagine Rathna – shining Jewel or shining lamp in dark room, covered by a pot is not seer.
- When concealment of Pot is removed, after remaining cover, don't require separate effort to see the Lamp.
- Lamp known because it is self effulgent, don't take torchlight.
- Similarly Aham Brahma Asmi Vritti, Prama Rupa Vritti, Jnana Rupa Vritti is generated not by meditation.
- In Meditation, not operating 6 Pramanams.
- We can only recollect what we already know.
- Can't generate new knowledge.
- Jnaya Vritti comes only when Pramanam is in operation.
- In Aham Brahma Asmi Vritti, Mahavakyam is Pramanam.
- Upadesa Pramana Janya understanding is enlightenment.
- Convert Tat Tvam Asi into Aham Brahma Asmi.
- What Vritti Vyapti does?
- **Brahma Agyana Nashanam Matram Karoti.**
- **Only removes ignorance only w.r.t. Brahman status of mine.**
- Just as Karna was not aware of Kunti Putra status, I am not aware of my Brahman status.

- That status was covered and now its gone.
- Hereafter I will never say I am Jiva because I don’t doubt validity of veda Pramanam.
- God valid because of Veda Purva, similarly accept Vedanta.
- Who am I?
- I should never say I am Brahman with binary format in the intellect.
- Δ format is the taunting elder Brother and Jagat continuously gives problems.
- Brahman evident as Sakshi

**Maneesha Panchakam :**

| | |
|---|---|
| जग्रत्स्वप्न्सुषुप्तिषु स्फुत्तारा या संविदुज्ज्रुम्भ्ते<br>या ब्रह्मिदिपिपीलिकान्त्तनुशु प्रोता जगत्साक्षिणी ।<br>सैवाहं न च दुश्यवास्त्विती द्दढप्रज्ञापि यस्यास्ति चेत<br>चन्दलोअस्तु स तु द्विजोअस्तु गुरुरित्येषा मनीषा मम ॥ १ ॥ | **jagrat svapna sushuptishu sphutatara ya samvid ujjrimbhate<br>ya brahmadi pipilikantatanushu prota jagatsakshini \|<br>saivaham na ca drishyavastviti dridhaprajnapi yasyasti cet<br>candalo’stu sa tu dvijo’stu gururityesha manisha mama \|\|1\|\|** |

This indeed is my deep conviction : he who has realised that he is not the seen, but that he is the one Consciousness that illumines all experiences during the waking, dream and deep-sleep states, the one Consciousness that is the sole witness of the entire play of the universe, the one Consciousness which is the very life spark in all forms from the Creator down to the ant, he alone is my Guru, be he a sweeper, be he a brahmana. [Verse 1]

- **Claim Nitya, Shuddha, Mukta, Brahman and allow body to go through Prarabda.**
- Brahma Nitya Aparoksha Rupa Vat available as I am.

- Need not think if it is there or not.

- **Need not deliberately entertain Vritti to prove existence of Brahman because it exists always as I am.**
- **There is no other creator, sustainer, resolver of world other than me.**
- **If Brahman has to exist it has to be me.**

**Revision :**

**Jiva Brahmaikya Rupa Mangalam : 2 Verses**

| | |
|---|---|
| सुखं नित्यं स्वप्रकाशं व्यापकं नामरूपयोः। | Sukhaṁ nityaṁ svaprakāśaṁ vyāpakaṁ nāmarūpayōḥ I |
| अधिष्ठानं बुद्ध्यवोध्यं बुद्धेर्दृग्यत्तु निर्मलम्॥ १॥ | Adhiṣṭhānaṁ bud'dhyavōdhyaṁ bud'dhēdṛgyattu nirmalam II 1 II |
| अपारं सर्ववेदान्तवेध्यं प्रत्यक् परं महः। | Apāraṁ sarvavēdāntavēdhyaṁ pratyak paraṁ mahah I |
| तदेवाहं न मत्तोन्यदिति मे निश्चिता मतिः॥ २॥ | Tadēvāhaṁ na mattōnyaditi mē niścitā matih II 2 II |

**3 Messages of Mangala Sloka :**

i) Brahman can be revealed indirectly if words are properly used.

ii) Qualified mind can understand Brahman.

iii) When mind understands Brahman, it understands Brahman in a peculiar way unlike objects of the world.

Mind understands

| World of Objects | Brahman |
| --- | --- |
| - With Vritti Vyapti (ignorance removal) and Phala Vyapti (illumination) | - With Vritti Vyapti alone (ignorance removal alone)<br>- Brahman is self effulgent. |

- Brahman as Sakshi is already available.
- Mind does not illumine Brahman but removes objects of concealment of Brahman which is Moola Avidya obtaining in the Jiva.
- **Every Vritti has Reflected Consciousness.**
- **Reflected Consciousness is not used to reveal consciousness, it is already available original consciousness.**
- **Student learns to say – I Sakshi am Brahman.**
- Don't experience any new awareness.
- Awareness is all the time evident as I am.
- **My Brahman status concealed by ignorance, when it goes, I am able to claim.**
- Claiming alone is Brahman Jnanam.
- New consciousness not revealed by thought.

**Example :**

- Covered Lamp shining in dark room not visible because it is covered with Pot.
- I illumine other objects in the dark room by switching on torch light.
- Torchlight removes darkness and illumines objects.
- For the lamp, I need to remove covering Pot alone, it reveals by itself.
- Mind removes ignorance but does not illumine Sakshi.
- Brahman is revealed as I ever shining Sakshi.
- Brahma is clearly evident as Sakshi, original consciousness.
- Nitya Aparoksha Rupatvat ever available as I experiencer.

**Dakshinamurthi Stotram :**

| | |
|---|---|
| बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि<br>व्यावृत्ता स्वनु वर्तमान महमित्यन्तः स्फुरन्तं सदा ।<br>स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया<br>तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७॥ | bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi<br>vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṃ sadā \|<br>svātmānaṃ prakaṭīkaroti bhajatāṃ yo mudrayā bhadrayā<br>tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye \|\| 7 \|\| |

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”… to Him, the divine teacher, Sri Daksinamurty is the prostration. [Verse 7]

- I am ever available experiencer Sakshi.

**Important :**

I - Experiencer

| Pramata | Sakshi |
|---|---|
| - I + Mind = One unit = Pramata.<br>- Experiencer of world of objects.<br>- Include mind in Aham, experiencer includes mind.<br>- I am Pramata, world is Prameyam.<br>- Embrace mind.<br>- Require Pramanam, Pramata to know my Brahmatva status not to know I am Brahman. | - I – Alone – Sakshi.<br>- Mind + World = One unit = Anatma<br>- Mind also is object.<br>- I am experiencer of Raaga – Dvesha, Kama, Krodha.<br>- Mind included in objective world.<br>- Experienced excludes mind.<br>- As experiencer of mind, Sakshi is Nitya Aparoksha Rupatvat.<br>- I am ever available as subject.<br>- Svayam Jyoti, doesn’t require Pramanam.<br>- I myself am self evident, ever evident.<br>- Sarva Avabasatka Rupa.<br>- I illumine all Pramanams.<br>- Tameva Bantam Anubati Sarvam. |

**Daily Experience :**

I) I exist in sleep as pure Sakshi Chaitanyam.

II) In Jagrat following is the process of illumination of the world :

  a) I illumine mind.

  b) Wake the mind and become Pramata by joining it.

  - Mind may be happy or miserable, thinking of yesterday’s experience.
  - I Sakshi become Pramata.

III) As Pramata, my job is to illumine various Pramanams – sense organs – Pratyaksha Indriyas… eyes, ears, nose, tongue, skin.

IV) I start operating Pramanams like I use spectacles to see the world.

  - As Pramata I illumine objects of Indriyas – the world, Prameya.
  - Only through sense organs I illumine world of objects – Body, mind, inert objects.
  - I start crying or smiling

V) During all the time, my original nature, status of Sakshi doesn’t change.

  - I continue to be Sakshi when sense organs interact with sense objects and when they stop in sleep.

**Gita :**

| | |
|---|---|
| प्रलपन्विसृजन्गृह्णन्<br>उन्मिषन्निमिषन्नपि ।<br>इन्द्रियाणीन्द्रियार्थेषु<br>वर्तन्त इति धारयन् ॥ ५-९ ॥ | pralapan visṛjan gṛhṇan<br>unmiṣan nimiṣannapi \|<br>indriyāṇīndriyārthēṣu<br>vartanta iti dhārayan \| \|5-9\| \| |

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- Becoming Pramata not Samsara.
- Using Pramanam not Samsara.
- Experiencing Prameyam not Samsara.
- **Forgetting I am Sakshi, who will not be affected by all transactions, is Samsara.**

**Brahma Jnana Valli :**

| | |
|---|---|
| असङ्गोऽहमसङ्गोऽहमसङ्गोऽहं पुनः पुनः ।<br>सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः॥२ | asango'ham asango'ham asango'ham punah punah<br>saccidanandarupo'ham ahamevaham avyayah--2 |

Unattached am I, unattached am I, ever free from attachment of any kind; I am of the nature of Existence-Consciousness-Bliss. I am the very Self, indestructible and ever unchanging. [Verse 2]

- Mind can't touch my Brahman status.
- As Sakshi Brahman, I am available all the time.

- Sva Sambanda Sarva Avabhasakatvam Jyotish Vena.

**Waking Process :**

- **1st : Sakshi illumines mind.**
- **2nd : Sakshi becomes Pramata.**
- **3rd : Pramata illumines sense organs – Pramanam.**
- **4th : Pramanam illumines Jada Prameyam – Jagat.**

- This is explanation of Tameva Bantam.

**Katho Upanishad :**

| | |
|---|---|
| न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥ | Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih, Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati II 15 II |

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. (Thus ends the Fifth Valli in the Second Chapter). [II – II – 15]

**Brahma Sarvata Pratate :**

- Mind illumines Brahman figuratively by removing ignorance.
- 3rd contradiction answered.

**Bodhye Drk Buddya Ava Bodhyam :**

- Explained till now.

**Iti – Idam Viseshanam :**

- Thus, this pair of description Buddye Bodhyam.
- Buddhe Drk, single Viseshanam, ephithet of Brahman reveals Svaprakasha Bodhakatvam of Brahman.
- 2 Adjectives point out Brahman is Svayam Prakashaha.
- Mangala Sloka No. 1 over.

**Nirmalam :**

- Punashcha Tat Brahma Katham Bhutam?
- Nirmalam = Shudham.
- Aparam = Deshakala Vastu Aparichinnam Cha Bavati.
- Moreover, what are further features of Brahman?
- Nirmalam = Pure = Free from Contamination of Maya and its products.
- Products of Maya is the whole universe.
- **Maya is located in Brahman, intimately associated with Brahman**
- **Inspite of proximity, it is Asangaha, therefore Shuddham.**

**2nd Mangala Sloka :**

| | |
|---|---|
| अपारं सर्ववेदान्तवेध्यं प्रत्यक् परं महः।<br>तदेवाहं न मत्तोन्यदिति मे निश्चिता मतिः॥ २॥ | Apāraṁ sarvavēdāntavēdhyaṁ pratyak paraṁ mahah I<br>Tadēvāhaṁ na mattōnyaditi mē niścitā matih II 2 II |

**Aparam :**

- Free from all forms of boundaries, limitations, Anantham.

Anantham – No Limitation - Parichedam

| Spatial | Time | Attribute |
|---|---|---|
| Desha | Kala | Vastu |

- **Brahman is free from all 3 limitations – spatial, time, objects.**

**Vastu :**

- Chair limited by chairness.
- Chair not table, pot, clock.
- Balance part of sloka already explained.
- 2 Mangala Slokams over.
- Topic no. 1 over.

**Technical Exercise :**

**Nyaya Shastra – Topic No. 2 :**

**Avrtaha No. 2 : Hereafter, the purpose of each description is said (as in the benediction)**

- Current or whirlpool No. 2
- Chapter – called Taranga, 7 Tarangas.
- Ata Viseshanam Pratyekam Prayojanam Muchyate.
- Hereafter, Brahman is described through several Viseshanam, descriptions, ephithets
  - i. Sukham
  - ii. Nityam
  - iii. Svaprakasham
  - iv. Vyapakam
  - v. Nama Rupa Yoho Adhistanam
  - vi. Budhya Abodhyam Budhir Drk.
  - vii. Nirmalam
  - viii. Apaaram
- 8 descriptions define Brahman called Brahma Lakshana.
- Lakshanaa – implied meaning – Jahati / Ajahati (Strilinga)
- Lakshana… definition (Na Pumsa Linga).

- Definition must be precise, without Vagueness, definite.
- How do you prove this?

**Definition :**

- Must be free from 3 Doshas which are causes of Vagueness.

Doshas of Definition

Avyapti

- Educated Human beings
- Lesser – "A"
- Short Dress
- Excludes noneducated.

Ativyapti

- 2 Legged Human beings.
- Go beyond
- Over – "Ati"
- Also animals + birds have 2 legs.
- Over shoots.
- Alakshyam

Asambavana

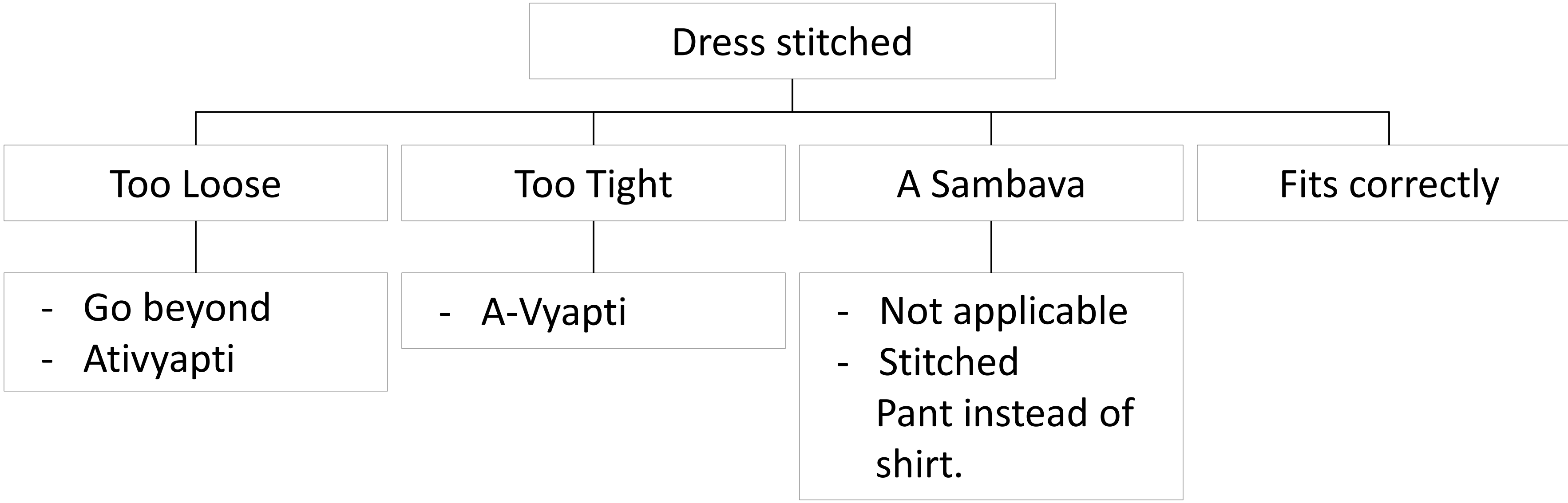
- Human with horn
- Not applicable

- Nishchaladasa wants to establish definition free from 3 Doshas.

**Nirdushta Brahma Lakshanam :**

- Definition must be applicable to a thing you want to define, must be fit to define.
- Things to be defined = Lakshyam.

**Example :**




- Trividha Dosha Rahita Lakshana.
- Page 3 – foot note gives 3 Doshas of definition.
- Every description to avoid one Dosha, Prayojana Uchyate.

**Tarqa :**

- Gandharvati Prithvi.
- Earth – has attribute of smell (not water, fire).
- Adjectives to remove Lakshana Parishkaras.

**Sukham :**

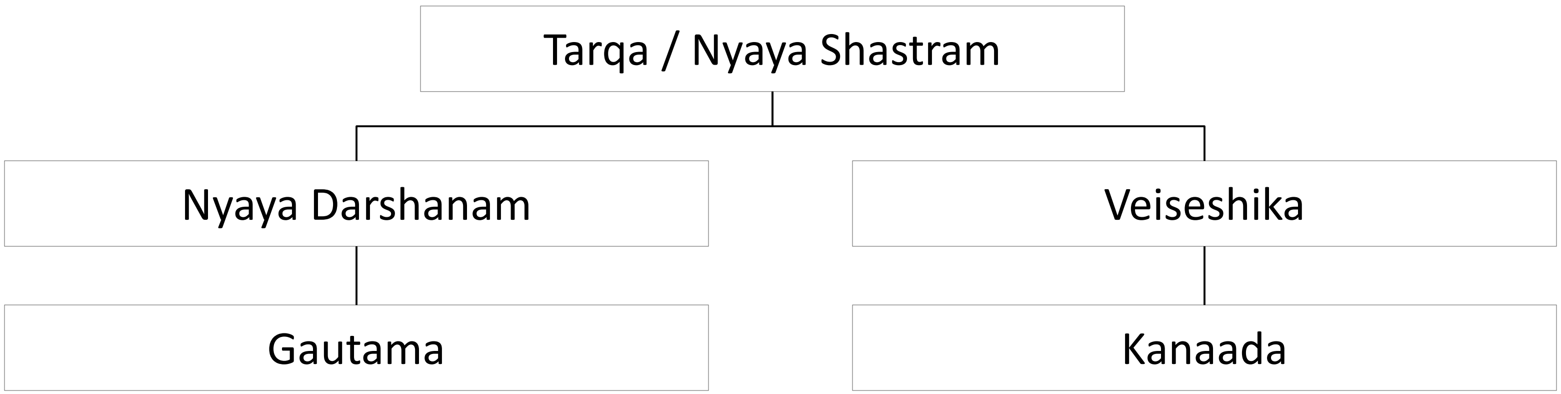
- Brahman is Ananda, there is also Vishaya Ananda – finite.
- Brahma Ananda has Ativyapti Dosha, is infinite Ananda, Nitya Sukha Svarupa.

**Revision :**

- Page 2 – Moolam last line.

**Sukham Nityam :**

- Sukhasya Nitya Viseshena Anupadanai Vaishyaike Samye Sukhe.
- 8 Indicators – Lakshanam of Brahman given by Author.




- Both available in Sutra version.
- Existed before Vyasas Brahma Sutra.
- In Brahma Sutra there is reference to these Shastras.
- Sankhya – Yoga – Go together.
- Nyaya – Veiseshika – Go together. All 4 accept Veda.
- They have primer like Tattva Bodha, condensed version of precise thinking and communication.
- Vyakaranam and Tarqa disciplines mind to study any philosophy.

- Improper definition leads to lack of communication.
- Lakshana = Definition.
- Ativyapti – over extention – long shirt.
- Avyapti – under extention – short shirt
- Asambava – Nonexplainability.

**Manipravalam Shloka :**

> *appa kuttiriyam saadhu: kuttitvat kannukuttivat*
>
> *pambu kuttau athivyapti: tat bhinnatvam visheshyataam*

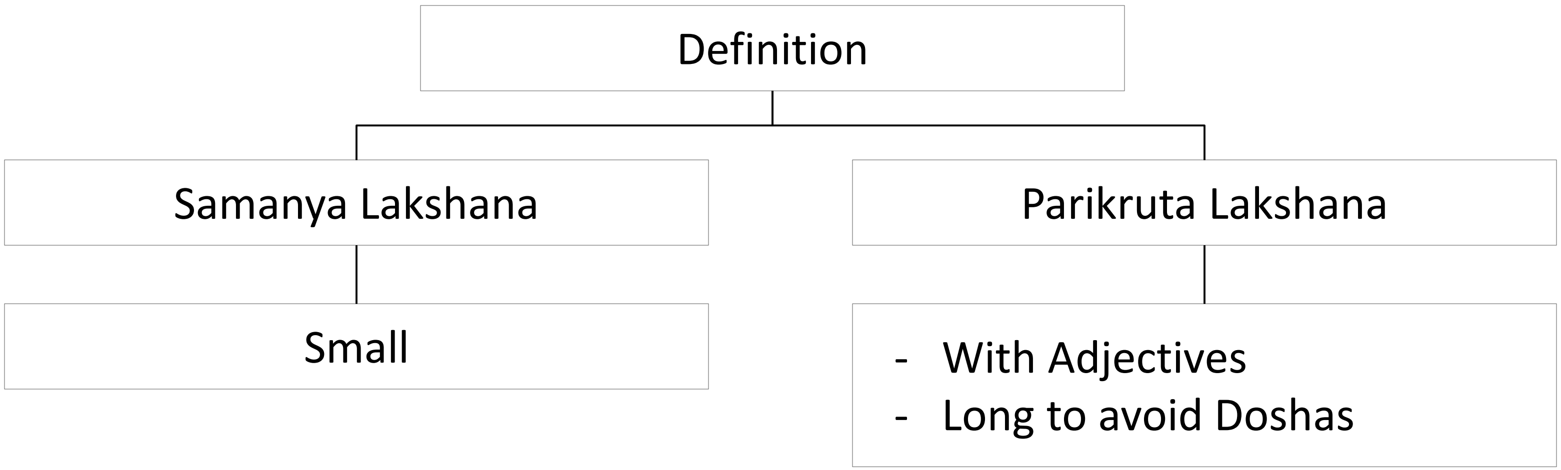
**Guru :**

- Baby Animal is gentle, Sadhu, harmless.
- Baby like calf, Kutti is gentle.

**Sishya :**

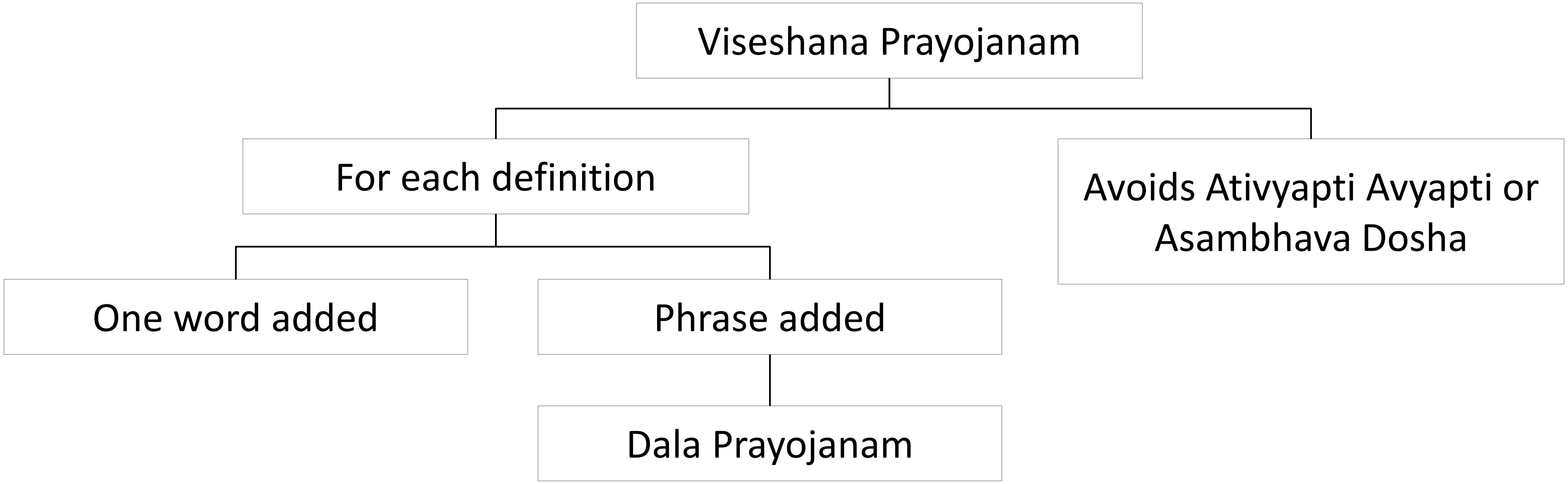
- This definition of "Baby is gentle, harmless" has Ativyapti, Avyapti, Asambava Dosha.
- Whatever is baby, Kutti, is not gentle, harmless.
- Snake Kutti not harmless, gentle, definition not applicable.
- Refine and say "Except Cobra Kutti".
- Sadhuvatram is overextention of definition.
- Add adjective Lakshana Parishkara.

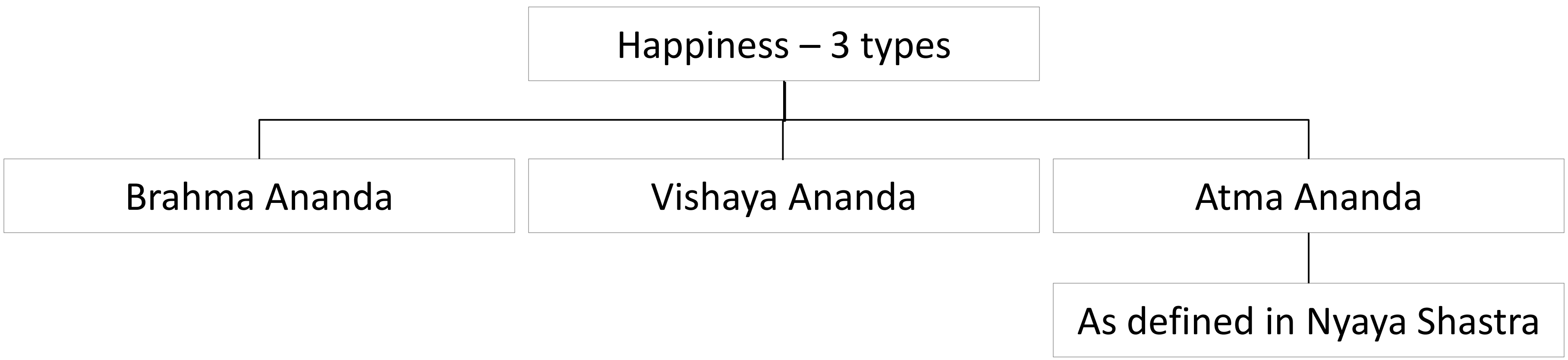
- Define, refine by adding Adjective, Adverb, noun, and explain.
- Parikruta Lakshana – refined definition is longer to avoid Ativyapti, Avyapti, Asambava Dosha.




**Example :**

- Gandharvat Prithvi is Samanya Lakshana.
- Tarqa Shastra has to define, refine, explain which adjective is added to avoid which problem.
- Explanation of refined definition is called Viseshana Prayojanam.
- Purpose of Adding adjective at time of refining definition must be explained and can run into 24 hours!




- Brahma Ananda different from Atma and Vishaya Ananda.

| Nityam | Sukham |
|---|---|
| - Adjective added to avoid Ativyapti Dosha. | - Samanya Lakshanam |

- Parishkruta Lakshana.
- Sukham should not go to Veishya – Neiyayika Atma Sukham.
- We must exclude them to avoid this Ativyapti Dosha.
- Sukhasya Nitya Anuviseshana Anupadena.
- If Sukham is Samanya Lakshanam it will have Ativyapti Dosha, over definition to other Sukham.
- If this Parishkara is not done, it will go outside Brahman to any sense pleasure.
- Sa - Amaya – Dosha, Dukha Mishritatva Dosha.
- Sense pleasures give Dukha Mishritatvam.
- Brahman = Dukha Amishritatva Sukham, therefore Ati Vyapti Dosha comes.
- It will also extend to Neiyayika Atma Guna Ananda.
- Sukham is one of the attributes of Atma.
- **Neiyayika – Veiseshika Atma :**

  "Tarqa Sangraha" gives all this.
- **According to Tarka Sangraha Atma is :**
  - Inert
  - Plural
  - Material
  - All pervading.

- Atma not proved by perception but through inference.
- **Atma has 8 unique properties :**

| In Vednata | In Tarqa |
|---|---|
| - Nirguna Atma | - Saguna Atma, temporary, Changing. |

- Pleasure, pain
- Raaga – Dvesha
- Punya- Papam
- Consciousness
- Happiness

(Pleasure, pain; Raaga – Dvesha; Punya- Papam; Consciousness; Happiness) → Attributes come and go in Tarqa

- Atma Ananda is Anityam.
- Brahman Ananda has defect, it will be applicable to Anitya Ananda also.
- Atma Ananda and happiness from sense contacts must be excluded.
- Ati Vyapti, overextention problem will be there.
- Sukham Brahman = Samanya Lakshanam.
- Parishkruta Lakshanam = Nityam Sukham.
- Parishkruta Lakshanam will go only to Brahman, Tad Upadanetu.
- Tad, Nityatva Viseshana Upadane when you add Nityam to Sukham, over extention Dosha remedied.

- That is the Viseshana Prayojanam.
- How you exclude other 2.
- Other 2 happen to be Anityam.
- Neiyayikas Atma also Anityam.
- Example : Suppose you want to call Remakrishnan – how to call?
- Use A or S as initial and call.
- A or S is Parhara Tavya.
- Vishayatatva Ananda Anitvam Prasiddam.
- Atma Gunatva Anandaha Anityam, we say now happy, now unhappy, temporary Sukham Nitya Sukham – Avarta no. II (a) over.

**II (b) Nitya Svaprakasham Sukham :**

| Samanya Lakshanam | Parikruta Lakshanam |
|---|---|
| - Nitya Sukham<br>- Has Ativyapti Dosha. | - Svaprakasha Nitya Sukham. |

- If Brahman is defined as eternal one without initials, Ati Vyapti, over extention Dosha.

**Nyaya Shastra :**

- Kala, Akasha, Param Anu is Nityam, eternal.
- Vyavaharika Drishtya, time has to be eternal.

- Brahman also eternal.
- Svaprakasha iti Viseshana Parishkara done.
- Every event in creation in time only.
- No time when there is no time.
- **Svaprakasha means self evident, self conscious.**
- Adding Svaprakasha, to Nitya Sukham will go to Brahman only not Kala or Akasha or Paramanu.
- They are Jada Padartha.
- If Kala or Akasha or Paramanu is Svaprakasha, they will come and tell us "I am Kala, Akasha, Param Anu."

**In Vedanta :**

- Kala, Akasha is born, Anityam, has date of Birth.

**Taittriya Upanishad :**

| | |
|---|---|
| तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात्पुरुषः ॥ २ ॥ | tasmadva etasmadatmana akasah sambhutah I akasadvayuh, vayoragnih, agnerapah I adbhyah prthivi, prathivya osadhayah I osadhibhyo'nnam, annatpurusah II 2 II |

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – I – 2]

- Controversy will come if Kala, Akasha, Paramanu is Nityam, will become changeless, Nirvikara.
- In Nyaya, Akasha, Kala Chetana (Consciousness) are Nitya Padartha only.
- Chetana Nitya Padartha is only - one Brahman.
- Therefore no over extention Dosha.
- Kala, Akasha not Svaprakasha – Chetana Vastu required to prove then!
- Therefore Svaprakasha is remedy for Ativyapti.

**II (c) Svaprakasha Vyapakam :**

- Svaprakasham – General definition

  - Self effulgent is Brahman.

  - Ati Vyapti Dosha.
- Add : Vyapakatva Viseshanam.
- If Brahman is self effulgent, it is over extention.
- Surya Jyoti – Svaprakasha also unlike Chandra Jyoti which has borrowed effulgence.
- **Ativyapti Sthalam :**

  Place of over extention.
- Consciousness of Atma is attribute in Nyaya Shastram.

| Vedanta | Nyaya / Science |
|---|---|
| - Consciousness itself is Atma.<br>- Consciousness is permanent Nature, intrinsic.<br>- Chaitanyam is Svayam Prakasham.<br>- Consciousness is all pervading at all times. | - Consciousness is attribute of Atma.<br>- Atma is inert by itself.<br>- Atma gets temporary consciousness as an attribute.<br>- Consciousness is generated attribute, configuration of Brain.<br>- When brain dies it can't generate consciousness.<br>- Atma is Guna Rupa Jnanam, Chaitanyam.<br>- Consciousness is generated only in one Atma through a process.<br>- Nyaya analyses the process.<br>- In Jagrat – Consciousness is generated.<br>- In Sleep – Inert Atma.<br>- Generated only in me when I wake up.<br>- Consciousness doesn't pervade my wife sleeping next to me. |

- Brahman = Svaprakasha, will extend to Surya Jyoti.
- There will be $2^{nd}$ Ativyapti Sthalam.
- In Bandha Matam, Chaitanyam not attribute of Atma, Chaitanyam itself is Atma but is fleeting, continuously flowing, it dies.

**Example :**

- Flow of liquid.

- Born and gone, like cells in our body, microscopic eyes can see.
- **Kshanika Vygyana Parampara Atma and it is Svaprakasham.**
- Therefore Ati Vyapti Sthalam.
- **Add Vyapakam Aparichedam to avoid Surya Svaprakasham, Baudha and Nyaya Chaitanya Dosha.**
- Desha, Kala, Ubaya Parichedatvat.

**Revision No. 7 :**

- Author gives 8 descriptions of Brahman in Mangala sloka.

**Brahman Lakshanam :**

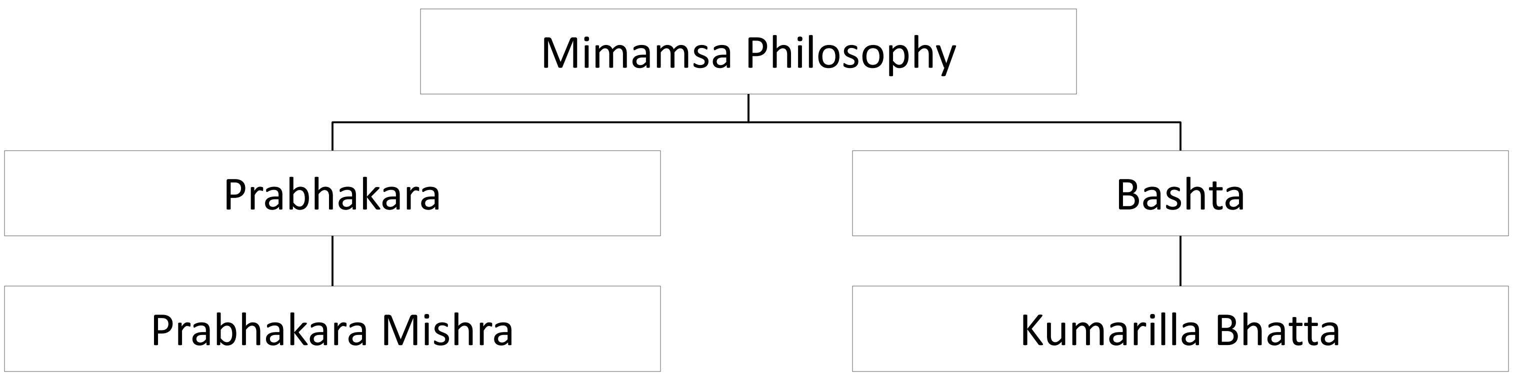
| Pairs | Samanya Lakshanam | Visesha / Parishkruta Lakshanam |
|---|---|---|
| I) | Sukham | Nityam |
| II) | Nityam | Svaprakasham |
| III) | Svaprakasham | Vyapakam |
| IV) | Vyapakam | Nama Rupa Yoho Adhishtanam |
| V) | Nama Rupa Yoho Adhishtanam | Budhya Abodhyan Buddher Drk |
| VI) | Budhya Bodhyam Budher Drk | Nirmalam |
| VII) | Nirmalam | Apaaram |

- When you add Viseshanam, it removes Ativyapti Dosha and pair is called Parishkruta Lakshanam.
- Viseshanam refines definition.

**4th Pair :**

| Vyapakam | Nama Rupa Yoho Adhishtanam |
| --- | --- |
| Samanyam | Viseshanam |

- Brahman = Vyapakam, many all pervading – things like space.
- Ativyapti Sthalaha, field of overextention.
- Jivatma in Nyaya and Prabhakara Philosophy.




- **Seen in Brahma Sutra 1 – 1 – 4 :**

| तत्तु समन्वयात् । | Tattu Samanvayat । |
| --- | --- |

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]

- Both talk of Jivatmas many, all pervading.
- Many all pervading Jivatmas different from all pervading Brahman.
- Jivatma is one place of over extention.
- Akasha, Kala, is all pervading in Nyaya – Veiseshika.
- Prakrti all pervading in Sankhyo and Yoga.

Prakrti

Sankhya
- Satyam, real
- Matter as real as consciousness.

Vedanta
- Matter not as real as consciousness.
- Matter not nonexistent but less real, Mithya.

- In all Ativyapti Dosha, if Brahman is Vyapakam.
- Add Viseshana, Tad Varanaya : To avoid over extention.
- Add Nama Rupo Yoho Adhishtanam iti Viseshanam.
- It fits only Brahman not Akasha.
- Akasha itself is Nama Rupa.
- In 3 cases – Akasha, Jivatma in Nyaya and Prabhakara Matam, Ativyapti Dosha is avoided in Vyapakam.

- Akasha not Chaitanyam, Svaprakasha.
- Nama Rupa Yoho Adhishtano… Pratibhasika Sarpadhi… Nama Rupa Adhishtana Rajvadam… Ativyaptihi…

**5th Pair :**

- Nama Rupa Yoho Adhishtana – Svaprakasham No. II = Budhya Abuddyo Budher Drk.

| Nama Rupa Yoho | Add Svaprakasha No. II |
|---|---|
| - Samanyam<br>- Has Ati Vyapti Dosha. | - Convert into Parishkruta Lakshana which is without Dosha. |

- Ativyapti Sthalam Varies, Viseshana Sthala Varies for different Ati Vyapti Doshas.
- Nama Rupa Adhishtanam definition of Brahman can mean Rope, Sand, waker, Shell which are also Adhishtanams of different Nama Rupas of Rope Snake, Mirage water, dream – all of which are Pratibasikam.
- Upon local Rope, there is superimposition of Rope Snake which is mere Pratibhasika Sarpa Nama Rupa.
- Rope is Adhishtanam, like Shell, Waker, Sand.

| Adhishtanam | Pratibhasikam / Nama Rupas |
|---|---|
| - Shell<br>- Rope<br>- Waker<br>- Sand<br>- Brahman | - Silver<br>- Rope Snake<br>- Dream<br>- Mirage Water<br>- Nama Rupa World |

- Definition of Brahman has Ativyapti Dosha.
- Tad Varanaya, to negate Ati Vyapti, Svaprakasha No. 2 Adjective Added.
- Budhya Abodya, Budher Drk Added.
- Rope, shell, sand, waker not Svaprakasha.
- Only Brahman is Svaprakasha, Chaitanya Svarupa.
- Bodhya Abodhyam Budher Drk is not applicable to any one of them.
- Not applicable to wakers mind, not Svaprakasha.
- Therefore Ativyapti Dosha is avoided.

**Ayancha Parishkaraha Mandah Drishtya….**

- Nama Rupa Adhishtanam is incomplete definition, there is Ati Vyapti Dosha…. Extends to Rajju Adhi.
- Rope is also Nama Rupa Adhishtanam.
- We enjoy glory of Nishchaladasa.
- We can get remedy in 2 ways.

I) Add Svaprakasha Viseshanam

- Solution for unintelligent student, Mandah Buddhi.

II) For Utkrishta Buddhi, Remedy No. 2

- Ativyapti Dosha is not there.
- Dosha Abava Eva Parihara.

- Rope – Adhishtanam of Snake.
- Shell – Adhishtanam of Silver.
- Sand – Adhishtanam of Mirage water.
- Why Rope can't be Adhishtanam?
- Why rope Snake requires Adhishtanam support?
- Satyam Adhishtanam has to support Mithya Nama Rupa.
- Snake requires Support because it is Mithya.
- Every Mithya Vastu requires Satya Adhishtanam.
- **Rope itself is Mithya.**
- Mithya Rope can't be Adhishtanam of Mithya Rope Snake.
- Ultimate Adhishtanam is only Brahman.

**Revision 8 :**

- 8 Descriptions in Mangala Sloka, 7 pairs.
- Every pair is refined definition of Brahman.
- Svaprakasha No. 2 indirectly mentioned as Buddhe Abodyam, Budher Drk.

Nama Rupa Adhishtanam

Samanya Lakshanam with Ati Vyapti Dosha

- We add Svaprakasham to make into Parishkara Lakshanam.
- How Ati Vyapti Dosha comes and how remedies given.
- For Nama Rupa – Brahman is Adhishtanam.
- Rope – Adhishtana of Rope Snake.
- Nama Rupa Adhishtanam has over extention to Rope.
- Similarly sand, waker, they are all Nama Rupa Adhishtanam.
- Add Svaprakasha, Chaitanya Rupa, it excludes sand Rope, shell they are Jadam.
- Ati Vyapti Dosha will not come – this is Answer No. 1 for dull witted one.

**II) For intelligent :**

- Ati Vyapti Dosha is not there.
- Nama Rupa Adhishtanam can be applied only to Brahman.
- Brahman alone is Sarva Adhishtanam.
- Everything else not Adhishtana but only Adhyastham.

| LKG | Graduate Class |
|---|---|
| - Rope is Adhishtanam of Snake | - Brahman is Adhishtanam<br>- Rope itself is Nama Rupa.<br>- Beggar No. 1 can't borrow from beggar No. 2 |

- Nama Rupa has to borrow existence from non-Nama Rupa Adhishtanam.
- Rope can’t lend existence.
- **Brahma Chaitanyam alone is Adhishtanam for the whole Universe.**
- Chaitanyam enclosed, Upahitam by Rope, Shell, Sand act as secondary Adhishtanams.
- Rajju Avachinna (enclosed), Shell Avachinna Chaitanyam, Shupti Avachinna Upahita Chaitanyam, act as secondary Adhishtanam.
- Rama Avachinna Chaitanyam Adhishtana for Ramas Svapna.
- Tat Tat Vishaye – Avachinna Chaitanyam for Tat Tat Adhyasa (Superimposition).
- Pot Avachinna Space accommodates water.
- Space only accommodator of everything in creation.
- For every Pratibhasika Vastu, Adhishtanam is Chaitanyam alone.
- This is elaborately discussed later.

**Ayancha Parihkaro Mandah Drishtya :**

- For dull witted.

**Vastutastu Mate :**

- For uncompromised Vedanta, Tat tat Upahita Chaitanyam alone is Adhishtanam.
- Rope, Sand, Shell enclosed Chaitanyam are secondary Adhishtanams for other superimpositions.
- **Sarvakalpana Api Chaitanya Eva Adhishtanam.**

- Whatever container, Gold, Silver, Mudpot, ultimate accommodator of water is Upahita Akasha.
- Sarva Vastu Avakashe Pradnatru, Nama Rupayor Adhishtanam = Brahman only.
- No Ativyapti Dosha.
- Parishkruta not really required.
- Rajvadi Sarva Kalpana Adhishtanam is Tat Tat Upahita Chaitanyam Eva.

**Svaprakasham Budyo Abudyoh buddher Drk Nirmalam :**

- Svaprakasham metrotibi.
- Keecheti Upadanamate.
- **All thoughts – Agyanam**
- **Life in waking thoughts – Agyanam.**
- 6th Svaprakasham – No. 1 – 2nd line Budher Drk (with this Vesham).
- 1st Svaprakasham – 2nd line.
- Svaprakasha alone – Chaitanyam alone, no Ativyapti Dosha.

**Objection :**

- Several varieties of Chaitanyam exist.

Chaitanyam

- Jivatma
  - Impure
  - Ashuddham
  - With Avidya, Kama, Krodha Sanchita, Agami, Prarabda struggles.
- Paramatma
  - Pure, Shuddham

- If Chaitanyam is Paramatma, it will overextend to Jivatma also, Ati Vyapti Dosha will come.
- Hence Add "Nirmala".
- **Nirmala Chaitanyam will be only Applicable only to Paramatma.**
- Upasakas hold different systems of Philosophies.

Philosophies

- Advaitam
  - Jivatma and Paramatma identical.
  - Aikyam possible.
- Visishta Advaitin
  - Paramatma is all pervading.
  - Jivatma is atomic, Anu in size.
  - Jiva not as big as body of ant or elephant, always Anu.

**Gita :**

| | |
|---|---|
| अच्छेद्योऽयमदाह्योऽयम्<br>अक्लेद्योऽशोष्य एव च ।<br>नित्यः सर्वगतः स्थाणुः<br>अचलोऽयं सनातनः ॥ २-२४॥ | acchēdyō'yam adāhyō'yam<br>aklēdyō'śōṣya ēva ca \|<br>nityaḥ sarvagataḥ sthāṇuh<br>acalō'yaṁ sanātanaḥ \|\| 2.24 \|\| |

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 - Verse 24]

- Krishna teaches Jivatma is Sarvagathaha, Nitya, Chapter 2 – Verse 24.

**Purva Pakshi :**

- You don't know Grammar.
- Sarvagatastaha – not correct.
- Sarvagatastaha Anuhu – correct.
- Jivatma located in Paramatma, Sarvagathastaha is Anu.
- Jivatma atomic in size, located in all pervading Paramatma.
- In the world 4 billion Jivas, atomic in size located in one Paramatma.
- How can Jivatma – Anu and Paramatma Vibu be identical?
- In their Matam, Chaitanyam applied to Sarvagatha Shudha Chaitanyam or Anu Rupa Ashuddha Chaitanyam.

- Therefore Ati Vyapti Dosha comes, over extention Dosha.
- To remedy, Niranaya, Add Nirmala.

| Jivatma | Paramatma |
|---|---|
| Impure | Pure |

- One of the arguments to negate oneness is Jivatma Anu can Never be Paramatma – Shudham Vibhu.
- I have Raaga, Dvesha, Agyanam, Sanchita, Agami, Prarabda, impure.
- Therefore Nirmala iti Parishkara.
- In opinion of Upasakas,
  - Atma is Chaitanya Rupa Avidyadi Malatrena.
- Jivatma with full of impurities like ignorance etc.
- It is remedied by Svaprakasha Nirmalam.

**(VII) Nirmalam Apaaram :**

(७) निर्मलं, अपारम्- निर्मलत्वमात्रोक्तौ साङ्ख्याभिमते आत्मन्यतिव्याप्तिसंभवातद्वारणाय 'अपारम्' इति। तम्मते आत्मनो देशकालपरिच्छेदाभावेऽपि वस्तुपरिच्छेदस्येष्टत्वात्। तस्याप्यभावाद्ब्रह्मणो नातिव्याप्तिः ॥

- 7th Pair – Lakshanam of Brahman.

| Samanya Lakshanam |
| --- |
| - Nirmalam<br>- Pure |

- If Paramatma is pure, there will be Ativyapti, where?
- Sankhya Abhinate Atmani.

**Sankhya Yoga Version :**

- Jivatma different from Paramatma like Visishta Advaitin.

| Sankhya | Visishta Advaitam |
| --- | --- |
| **Jivas :**<br>- Many<br>- All pervading<br>**Paramatma :**<br>- All pervading | - Jivatma = Atomic |

- Sankhya + Vedanta – close.
- Both say Paramatma is Shuddham, Nirmalam, Asanga, Vibhu.
- Apaaram – solves problem of confusion with Sankhya Jiva.

- Aparam = Anantham, Desha Kala, Vastu Paricheda Rahitam = Brahman.
- Timewise, spacewise, individuality Vastu Paricheda.

**Sankhya :**

- Jiva all pervading, no spatial limitation, no Desha Paricheda for both Jivatma and Paramatma.
- Jivatma and Paramatma – eternal no timewise limitation.
- **In Sankhaya :**
  - Jivatma has individuality of his own.
  - Rama and Krishna Lakshana Jivas different.
- In Sankhya, every Jivatma is Akarta but is a Bokta.
- Their philosophy gives liberation.
- Every Jiva has complaints, Sukham, Dukham, problems different.
- Individuality different.
- Tears common, reasons different.
- Sankhya Jiva has Vastu Paricheda.

**Taittriya Upanishad :**

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti II 1 II

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Anantham = Vastu Paricheda,
- Chair – Not table.
- Every Jivatma limited by Jivatmahood.
- Paramatma does not have Desha, Kala, Vastu Paricheda, limitation.

| **Jivatma** | **Paramatma** |
|---|---|
| Not Anantham | Anantham |

- Once you add Anantham to Nirmalam, it will not go to Jivatma of Sankhya.
- Anantham applicable only to Paramatma, never to Jivatma.
- Aparam removes Ativyapti Dosha.
- Aparam – Anantham.
- 7 Pairs of refined definitions explained.
- 7 Parishkruta Lakshanam.
- Why 7 pairs given?
- Explained in Topic Avarta No. 3.

**Topic 3 : Purpose of 7 Definition**

**Avarta 3 : Purpose of various adjectives (in the benedictory Verse)**

**(३)अनेकविशेषणानां प्रयोजनम्**—पुर्वोक्तात्मलक्षणेषु “सुखं, नित्यम्”;
“नित्यं स्वप्रकाशम्”: इति द्वाभ्यां द्वाभ्यामेव लक्षणाभ्यां
सर्वातिव्याप्तिदोषनिवृत्तावपि अनेकधातिव्यप्तिनिरासोक्तिस्तु
तल्लक्षणप्रयोजनेषु विस्पष्टार्थरुचीनां सर्वप्रकारेण ब्रह्मज्ञानोत्पत्तये।
पुर्वोक्ताखिललक्षणलक्षितचिन्मात्रब्रह्मैवाहं न परागॄप:
इति मङ्गलार्थ:।

- Sukham – Nityam
- Nityam – Svaprakasham.
- Any pair serves purpose to define Brahman without Ativyapti Dosha.

| | Meaning | Dosha | Nyaya Dosha |
|---|---|---|---|
| 1) Sukham :<br>↓<br>Add : Nityam | - Brahma Ananda<br>- Add : Eternal | - Vishayananda (Finite) | - Atmananda in Tarqa changes constantly.<br>- Pleasure, pain attachment, Papam, Punyam are temporary attributes.<br>- Anityam Sukham. |

| | Meaning | Dosha | Nyaya Dosha |
|---|---|---|---|
| 2) Nityam<br>↓<br>Add : Svaprakasham | - Eternal<br>- Add Self effulgent | - Kala time eternal | - Akasha, Param Anu |
| 3) Svaprakasham<br>↓<br>Add : Vyapakam | - Self effulgent<br>- Add : All pervading. | - Kshanika – dying consciousness.<br>- Surya Jyoti | - Chaitanyam is Atma Guna, generated in Jagrat.<br>- Not pervade other Atma. |
| 4) Vyapakam<br>Add : Nama rupa Adhishtanam | - All pervading<br>- Add Supporter of Names and forms. | - Akasha all pervading.<br>- Prakrti Tattvam | - Many all pervading Jivatmas. |
| 5) Nama Rupa Adhishtanam<br>Add : Svaprakasham buddya Bodhyam buddherdruk | - Supporter<br>- Brahman ultimate supporter<br>- Add : Supporter of mind. | - Rope<br>- Sand<br>- Waker<br>- Shell<br>- All Adhishtanam, but Mithya | - Superimpositions are rope snake, mirage water, dream, silver.<br>- Mind also Svaprakasham. |

| | Meaning | Dosha | Nyaya Dosha |
|---|---|---|---|
| 6) Svaprakasham<br>Add : Nirmalam | - Self effulgent<br>- Add Pure, Shuddham. | - Jeevatma Chaitanyam<br>- Jiva is Anu, Ashuddam Asangha | - Paramatma Chaitanyam. |
| 7) Nirmalam<br>Add : Apaaram, Anantham | - Pure<br>- Add Ananda Svarupa | - Brahman has not Vastu limitation. | - Jiva is Akarta but Bokta with different Joys. |

Topics

- (1)
  - Jiva Brahma Aikya Roopa Mangalam.
  - Oneness, Binary format.
- (2)
  - Atha Viseshanam Pratyekam Prayojanam Muchyate.
  - 8 descriptions of Brahman.
- (3)
  - Anekaviseshanam Prayojanam.
  - Purpose of 7 pairs of definitions.

- 7 descriptions to give clarity and thoroughness.
- Example : Knowing different roads to reach one destination, if one blocked, can still use others.
- Sarva Prakarena Brahma Jnana Utpattaye.
- Intellect must have Sharpness to arrive at Brahman.

**Revision 9 :**

**3rd topic :**

- Nishchaladasa gave 7 definitions of Brahman.
- In each pair there was Samanya Lakshanam and an Adjective was added to make it Parishkruta Lakshanam.
- It removed Ati Vyapti, over extention Dosha.
- Nishchala Dasa wants to say :
- Aham Brahma  Asmi, Sukham – Nityam Aham Brahma Asmi should have been enough.

**Benefit no. 1 :**

- **Vipashta Artha Ruchi :**

  To get clarity, facility, conviction, comfort.

**Benefit No. 2 :**

- Wonderful exercise in Tarqa to sharpen the intellect.

## Katho Upanishad :

| | |
|---|---|
| एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।<br>दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥ | **Esa sarvesu butesu, gudho'tma na prakasate,**<br>**Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih II 12 II** |

This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [I – III – 12]

- Main essence of Mangala Sloka.

## Arthaha :

पुर्वोक्ताखिललक्षणलक्षितचिन्मात्रब्रह्मैवाहं न पराग्रूपः

इति मङ्गलार्थः।

- **Chinmatra Braheiva Aham Asmi.**
- **I am Brahman of the nature of pure consciousness, characterized by 7 features.**

## Na Paraag Rupaha :

- I am not Anatma which is experienced by me.

**Nirvana Shatkam :**

मनोबुद्ध्यहङ्कारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिः न तेजो न वायुः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

Mano Buddhi Ahankara Chitta Ninaham
Nacha Shrotra Jihve Na Cha Ghrana Netre
Nacha Vyoma Bhoomir Na Tejo Na Vayu
Chidananda Rupa Shivoham Shivoham

I am not mind, wisdom, pride, and heart. Neither I am ear and tongue nor I am nose and eyes. Neither I am sky or earth nor I am power or wind. I am the eternal happiness or bliss state, I am Shiva, I am Shiva.||1||

**Avarta 4 – 11 :**

**Objection and Answer with regard to the benediction which is an invocation of the nature of one’s own inner-self :**

**Topic 4 : First Objection**

**(४)प्रथम आक्षेप:** --ननु हरिहरब्रह्मादिपूपास्येषु सत्सु तत्मरणात्मकमङ्गमाचरणं विहाय स्वात्मस्मरणरूपं मङ्गलं किमिति युक्तं कर्तुमिति चेत्।

- Topic 4 – 11 – 8 topics, deal with 4 objections and 4 responses with regard to Mangalacharanam.
- A – 4 – 11 means Avartaka – topic.
- 8 topics deal with following subject.
- Svapratyag Atma Vishayanda.
- Akshepa – objections raised w.r.t. Mangala Sloka, invocatory prayer.
- Author did not invoke God.
- Normally Mangalam is Ishvara Namaskara to remove obstacles.
- I am Brahman is self glorification, inappropriate.
- 4 objections / Purva Pakshi, Akshepa, 4 replies – Samadhana 8 Avartas.
- Purva Pakshi’s in Δ format.
- Author in binary format.

**Topic 4 : Prathama Akshepaha**

| |
|---|
| (४) **प्रथम आक्षेप:** --ननु हरिहरब्रह्मादिपूपास्येषु सत्सु तत्मरणात्मकमङ्गमाचरणं विहाय स्वात्मस्मरणरूपं मङ्गलं किमिति युक्तं कर्तुमिति चेत्। |

- Nanu – I have objection.
- Upasya Devata's – Hari (Vishnu) Brahma, Hara – Shiva.
- Trimurti Devatas.
- How is self remembrance appropriate?

**Gita :**

| | |
|---|---|
| अमानित्वमदम्भित्वम्<br>अहिंसा क्षान्तिरार्जवम् ।<br>आचार्योपासनं शौचं<br>स्थैर्यमात्मविनिग्रहः ॥ १३-८ ॥ | amānitvam adambhitvam<br>ahiṃsā kṣāntirārjavam \|<br>ācāryōpāsanaṃ śaucaṃ<br>sthairyam ātmavinigrahaḥ \| \| 13.8 \| \| |

| |
|---|
| Humility, unpretentiousness, Non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness self-control…[Chapter 13 - Verse 8] |

- Teaches Amanitvam is a Virtue, no Mana, Dhambaha, now you glorify yourself, is it appropriate.

## Topic 5 : Answer : Samadhanam

**(५) समाधानम्**—उच्यते-मय्यखण्डचिदाम्भोधौ
हरिहरब्रह्मार्केन्द्रचन्द्रवरुणयमशक्तिकुबेरगणपत्याद्युपलक्षिताः
सर्वेऽपि देव स्तरङ्गयन्ते। अतो मयि सत्वप्रपञ्चाधिष्ठाने
जगत्कारणे स्मृते मत्कार्यभूतास्ते सर्वेऽपि देवाः
स्मृता एव भवन्ति। तस्मात्स्वविषयकं मङ्गलाचरणमेव युक्तम्।

- Based on binary format, reply given.

Self
- Jivatma
  - Not in Mangala Charanam
  - Vachyartha
- Brahman
  - Lakshyartha used
  - Satyam
  - Jagat Adhishtanam

- No arrogance, remembering fact.

## Mayi Akhanda Chida Ambodou :

मय्यखण्डचिदाम्भोधौ

- Who am I?
- I am the ocean Ambodini.
- Akhanda Chit – Undivided consciousness, real I.

**Hari Hara Adhi Deva :**

- All gods you are talking about – Shiva, Vishnu, Brahma with their features is Nama Rupa based in me, the ocean.
- They are Tarangas – small waves.
- **All appearing in me the Samudra Chaitanyam.**
- Remembering Vishunu, one wave, is excluding other waves.
- Remembering ocean is Remembering all waves, all gods.

**Example :**

- Bhakti should not become source of fear.
- If you are chanting 5 Sahasranamams and are unable to one day, chant 5 Ashtoramas.
- One Brahman includes Indra, Shiva, Chandra, Vishnu, Varuna, Yama, Surya, Ganapathi, Shakti (Devi), Kubera, Upalakshita, referred to in scriptures.

**Mayi Sarva Adhishtana Jagat Karane :**

- All superimposed on me, Vivarta Upadana Karanam (Adhishtanam).

**Mat Karya Butaste Sarvepi :**

- All Gods remembered when I remember Brahman.

# Shankara : Pratasmarami Stotram

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं
सच्चित्सुखं परमहंसगतिं तुरीयम् ।
यत्स्वप्नजागरसुषुप्तिमवैति नित्यं
तद्ब्रह्म निष्कलमहं न च भूतसङ्घः ॥१॥

praatah smaraami hrdi samsphurad-aatma-tattvam
sac-cit-sukham parama-hamsa-gatim turiiyam |
yat-svapna-jaagara-sussuptim-avaiti nityam
tad-brahma nisskalam-aham na ca bhuuta-sangghah ||1||

In the Early Morning I remember (i.e. meditate on) the Pure Essence of the Atman shining within my Heart, Which gives the Bliss of Sacchidananda (Existence-Consciousness-Bliss essence), which is the Supreme Hamsa (symbolically a Pure White Swan floating in Chidakasha) and takes the mind to the state of Turiya (the fourth state, Superconsciousness), Which knows (as a witness beyond) the three states of Dream, Waking and Deep Sleep, always, That Brahman which is without any division shines as the I; and not this body which is a collection of Pancha Bhuta (Five Elements). [Verse 1]

- Therefore, best invocation is self remembrance.

## Topic 6 : Second Objection

(६) **द्वितीय आक्षेप:--** ननु हरिहरादयो देवा:
मायाविशिष्टचैतन्यात्मकेश्वररूपसमुद्रस्य तरङ्गा
इति वक्तुं युक्तम्, न तु तव। अत्र: ईश्वरविषयकं
मङ्गलाचरणं युज्यते। किञ्च वृक्षमूलसेचनेन यथा
तच्छाखास्कन्धादयस्तृप्यन्ति, यथा अन्नपानादिजनितप्राणतृप्त्या
इन्द्रियादितृप्ति:, एवनीश्वरविषयकमङ्गलाचरणेनैव
तद्विभूतिभूतेतरदेवतामङ्गलाचरणं सिद्ध्येत्, न तु
त्वन्मङ्गलाचरणादिति चेत्।

- Best invocation is self remembrance said in 1st objection (Not small i but big I).
- 2nd objection by Purva Pakshi in Δ format thinking.
- Difficult to come out of that.

| Several General Devatas | Ocean |
|---|---|
| - Like waves in Ocean, Many.<br>- Virat = Samashti<br>- Hiranyagarbha = Samashti<br>- Antaryami = Samashti | - Includes all waves.<br>- Eka – Samashti Ishvara.<br>- Practice to invoke one ocean. |

- Do Ishvara Namaskara not yourself.
- Better to remember ocean, not waves.
- Invocation must be of ocean Ishvara, not you Jivatma.
- Hari Vishnu, Shiva, Brahma, Kubera, Devi… belongs to one Ishvara – ocean who is Samashti.
- Ishvara = Maya Visishta Chaitanyam.
- Chaitanyam associated with Maya (Ishvaras Shakti).
- Maya Pratibimba Rupa Chaitanyam = Ishvara = Samudra.

**Purva Pakshi :**

- Taunting Nishchaladasa.
- Practice to worship one rather than Ashtotara of each Devata.
- Photo of one God = Photo of all Gods.
- We worry, if one Photo, no Arathi, Ishvara will punish.
- Religion has become source of fear.

**Example :**

- To water each Branch, Fruits, Shoots, Leaf, impossible.
- Pour water in the Root, whole tree gets the water.

**Example :**

- Don't nourish every Nail.

- Give food to Samana Prana, Mukhya Prana Nourishes all Indriyas.
- **By Satisfying main Prana through food and drink, all sense organs satisfied.**

| Prana | Indriya |
|---|---|
| Ekam | Anekam |

- Therefore do Eka Ishvara Namaskara.
- Other Devatas are limbs of Ishvara, glory of Ishvara.

**Answer : Samadhanam :**

**Topic 7 – Response to second objection :**

(७) **समाधानम्-** उच्यते—योगिभिर्हृदये चिन्त्यमानः सर्वज्ञः कृपालुरीश्वरोऽपि मायूपाधिवशान्मय्येवाखण्डचिन्मात्रे स्वप्नेन्द्रजाल मायामरीच्युदकगन्धर्व नगररज्जुसर्पादिवत् मृषाऽध्यारोपितः।

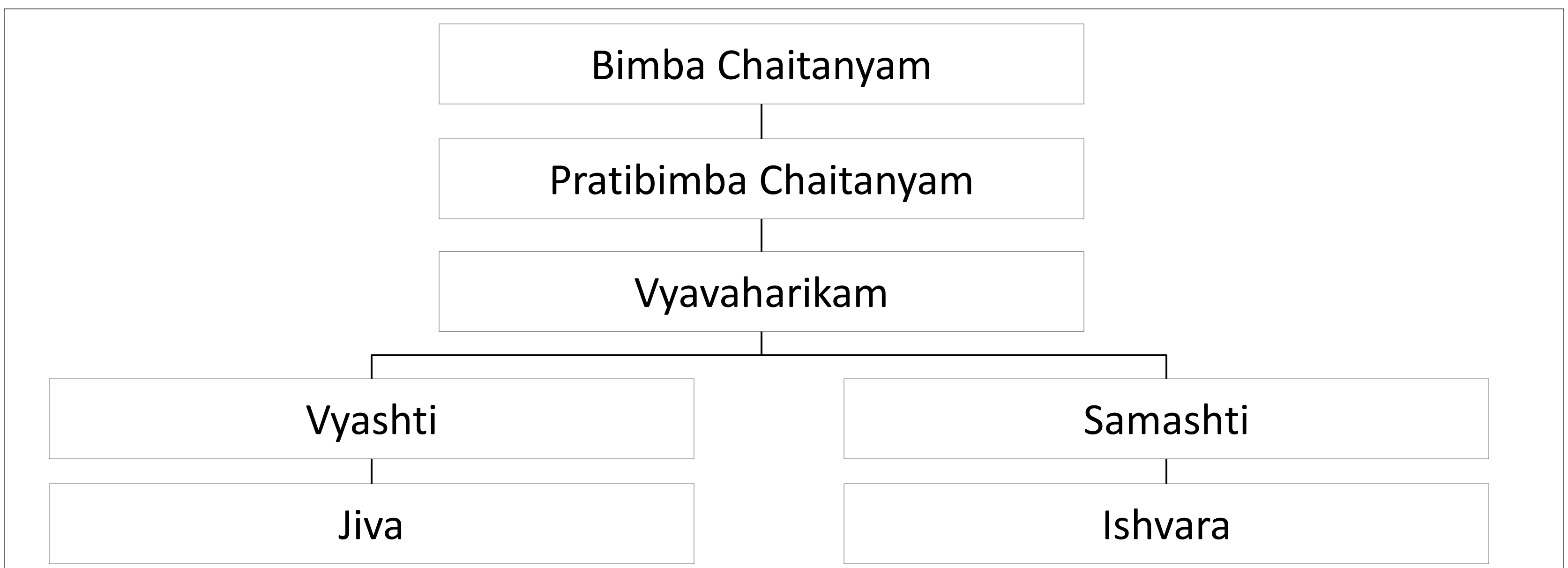
Ishvara

- Vyavaharika Satyam
  - Inferior
  - With attributes
  - Associated with Maya
  - Does not exist independently
  - Depends on Paramartika Vastu Brahman.
- Paramartika Satyam - Brahman
  - Exists independently
  - Superior

**Yogibhi Hridaya Chintamana :**

- Eka Ishvara is thought by Upasaka as :
  - Sarvagya – Omniscient
  - Kripalu – Compassionate
  - Ishvara – Ruler.
- Vyavaharika Ishvara is Superior to Vyavaharika Aneka Devatas but not Paramartika Brahman.

| Brahman | Ishvaara |
| --- | --- |
| - Adhishtanam<br>- Superior<br>- Paramartika Reality<br>- I am Bimba Chaitanyam | - Kalpita<br>- Maya Upadhi Vashat.<br>- Maya Pratibimba Chaitanyam.<br>- Panchadasi – Chapter 1 |



- **Upon me, bimba Chaitanyam, Akhanda Chinmatra, undivided consciousness, Adhyaropitaha – all superimposed.**
- **I am Satyam, Ishvara and Jiva Vyavaharika Satyam.**
- I will understand Mangala Charanam after completing Vichara Sagara.

Indra Jalam – Magic Show

- Svapna
  - Dream
  - Pratibhasikam
- Jagat
  - Maya

- Marichi Udaka – Mirage water.
- Gandharva Nagari – Imaginary city on cloud formation.
- Rajju Sarpaha
- Mrisha Adhyaropita, all Mithya only.

Mangalacharanam - Invoke

- Brahman
  - Paramartika Satyam
  - Superior
- Ishvara
  - Vyavaharika Satyam
  - Inferior

- Tad Brahma Nishkala Aham Nacha Buta Sangaha.
- There is nothing wrong in my Mangalacharanam.

**Revision (10) :**

**Topic 7 :**

(७) **समाधानम्-** उच्यते—योगिभिर्हृदये चिन्त्यमानः
सर्वज्ञः कृपालुरीश्वरोऽपि मायूपाधिवशान्मय्येवाखण्डचिन्मात्रे
स्वप्नेन्द्रजाल मायामरीच्युदकगन्धर्व नगररज्जुसर्पादिवत्
मृषाऽध्यारोपितः।

- 4 objections against type of Invocation of Aham Brahma Asmi.

I) Mangala Charanam should be Ishvara Namaskara.

- It will be helpful to invoke all Adhishtanas.

II) Include Ishvara in Mangala Charanam who is support of all Devatas.

**Answer :**

- Invocation of Brahman is superior as Ishvara is within Brahman.
- Ishvara is included in Brahman.

| Brahman | Jiva / Jagat / Ishvara |
|---|---|
| - Paramartika Satyam | - Vyavaharika Satyam |

- What is the use of invoking Brahman beyond all Vyavaharikam?
- Brahman can't do anything in Vyavaharika field.
- Brahman can't write book, can't offer Prayer, can't bless.
- Isn't it better to invoke Ishvara who can bless?
- Irrelevant to bring Paramartikam in Vyavaharika field.
- You are mixing up Paramartikam with Vyavaharikam.
- Jiva can offer worship and Ishvara can bless.
- Both relevant in Vyavaharika transaction.

**Reason No. 1 :**

- To offer worship and bless both must exist.
- Both Jiva and Ishvara can't exist by themselves independently.
- Brahman itself can't offer either.
- Only mixture can offer worship, only mixture can bless.

| Jiva | Ishvara |
|---|---|
| - Jiva blessed by Brahman alone can offer worship.<br>- Jivas existence lent by Brahman. | - Ishvara blessed by Brahman alone can bless.<br>- Ishvaras existence is lent by Brahman. |

- Vyavaharika Satyam Jiva and Ishvara require Paramartika Brahman as Adhishtanam.

- Jiva / Jagat / Ishvara is Adhyastham, Superimposition on Paramartika Adhishtana Brahman.

Nishchaladas has 2 options

- Identify with Jiva Status.
- Offer Namaskara to Ishvara.
- Namaskara Rupa Mangalam

- Identify with his higher nature.
- Jiva / Jagat / Ishvara are resting on Brahman.
- Claim I am Brahman.

- **I am mixture of Vyavaharika Jiva and Paramartika Brahman.**
- Paramartika Brahman not in Vaikunta or heaven.

**Dakshinamurthi Stotram :**

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphuraṇaṃ sadātmakamasatkalpārthakaṃ bhāsate
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 3 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

**2nd Option :**

- I can identify with higher nature Brahman in which Jiva / Jagat / Ishvara exist, rest.
- Between 2 options of Jiva and Brahman identification, which is better?

Offer Namaskara

- As Jiva status

- Jiva / Jagat / Ishvara – Adhishtana Brahma Asmi – status.
- Fact, Vastu revealed by God, is better.

- 3 reasons why 2nd option of identifying as Brahman and offering Mangalacharanam.

**I) Binary format deals with Brahman status, not Jiva status.**

- I have invoked Jiva status all the time in Δ format, crying.
- Once a week invoke Satyam Jnanam Anantham status.
- This is contextual Mangalacharanam.
- Author remembers Aham Brahma Asmi.
- If he invokes Ishvara, he has to invoke Jiva status also.
- Vedanta Guru teaching Vedantic work to invoke higher status of Brahman.

- Aham Brahma Asmi has contextual Advantage.
- Student remembers every week what he is going to learn.

**2nd Reason :**

- Shastra itself talks of 3 Mangala Charanams.

3 Mangala Charanams

- Aashirvada Rupa
  - Well wisher for all.
  - Loka Samashta…
- Namaskara Rupa
  - Jiva offering Namaskara to Ishvara.
- Vastu Nirdesha Rupa
  - Invoke Satyam reality.

**In Gita Bashyam : Vastu Nirdesha**

नारायण: परोऽव्यक्तादण्डमव्यक्तसंभवम्।
अण्डस्यान्तस्त्विमे लोका: सप्तद्वीपा च मोदिनी ॥

- **Narayana is the ultimate truth in which everything is existing and Bhagavan is Satyam.**
- Tradition accepts 3 Mangala Charanam.

- Aham Brahma Asmi is declaration of ultimate fact of truth.
- Hence contextually appropriate.

**2nd reason :**

- Tradition accepts.

**3rd Reason :**

- We are invoking knowledge given by Shastram.
- It is considered to be Puja, Yagya.
- Shastra given by Bhagavan.
- Greatest form of worship in Gita – Jnana Yagna.
- Better than Ashtottara Puja.

**Gita :**

| | |
|---|---|
| अध्येष्यते च य इमं<br>धर्म्यं संवादमावयोः ।<br>ज्ञानयज्ञेन तेनाहमि<br>इष्टः स्यामिति मे मतिः ॥ १८-७० ॥ | **adhyēṣyatē ca ya imaṃ<br>dharmyaṃ saṃvādamāvayōḥ \|<br>jñānayajñēna tēnāham<br>iṣṭaḥ syāmiti mē matiḥ \|\| 18 - 70 \|\|** |

And he, who will study this sacred dialogue of ours, by him, I shall have been worshipped by the sacrifice of wisdom, such is my conviction. [Chapter 18 - Verse 70]

**Lord Says :**

- I am worshipped through Jnana Yagya whenever student remembers Gita wisdom.

**Gita :**

| | |
|---|---|
| श्रेयान्द्रव्यमयाद्यज्ञाद्<br>ज्ञानयज्ञः परन्तप ।<br>सर्वं कर्माखिलं पार्थ<br>ज्ञाने परिसमाप्यते ॥ ४-३३ ॥ | **śrēyān dravyamayādyajñād**<br>**jñānayajñaḥ parantapa \|**<br>**sarvaṁ karmākhilaṁ pārtha**<br>**jñānē parisamāpyatē \|\|4-33\|\|** |

Superior is knowledge – sacrifice to sacrifice with objects, O Parantapa,. All actions in their entirety, O Partha, culminate in Knowledge. [Chapter 4 – Verse 33]

स्नातं तेन समस्त दीर्घ सलिले दत्ता च सर्वा अवनि:

यज्ञानां च कृतं सहस्रं अखिला: देवाश्च संपूजिता:

6 benefits by listening to Gita

- Taken dip in all sacred waters
- Greater than all Danam including earth Danam
- 1000 Yagnas
- Worshipping all Gods
- Doing Sraddha
- Adorable in 3 Lokas

संसारात् च समुदृता स्वपितर: त्रैलोक्य पूज्योऽपि असौ

- Equal to doing Sraddham for all ancestors.
- Adorable in all 3 Lokas.

यस्य ब्रह्म विचारने क्षणमपि स्थैर्यं मन: प्राप्नुयात्॥

- If a persons mind is involved in Brahma Vichara for even a second, it is equal to getting all 6 benefits :
- Bakta is worshipping me when he is remembering knowledge given by me.
- Aham Brahma Asmi is form of worship.
- Gita Chapter 4 – enumerates 13 forms of worship.

**Tattcha Uktam :**

- Quotations from Sruti to point Aham Brahma Asmi is knowledge by Bhagawan.
- Remembering that is best form of Namaskara in Jnana Yagya.

**I) Kaivalya Upanishad :**

| | |
|---|---|
| मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।<br>मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥ | mayyeva sakalaṁ jātaṁ mayi sarvaṁ pratiṣṭhitam \|<br>mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham \|\| 19\|\| |

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- I am Brahman which is Srishti, Sthithi, Laya Karanam.

## II) Chandogya Upanishad :

तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत आत्मतः
प्राण आ-त्मत आशात्मतः स्मर आत्मत आकाश आत्मतस्तेज
आत्मत आप आत्मत आविर्भावतिरोभावावात्मतोऽन्नमात्मतो
बलमात्मतो विज्ञानमात्मतो ध्यान- मात्मतश्चित्तमात्मतः
संकल्प आत्मतो मन आत्मतो वागात्मतो नामात्मतो
मन्त्रा आत्मतः कर्माण्यात्मत एवेदँ सर्वमिति १

**Tasya ha va etasyaivam pasyata evam manvanasyaivam vijanata atmatah**
**prana atmata asatmatah smara atmata akasa atmatasteja**
**atmata apa atmata avirbhavatirobhavavatmato'nnamatmato**
**balamatmato vijnanamatmato dhyanamatmatascittamatmatah**
**sankalpa atmato mana atmato vagatmato namatmato**
**mantraatmatah karmanyatmata evedam sarvamiti II 1 II**

For a person like this who sees in this way, thinks in this way, and has this knowledge, everything comes from the Self : Life, hope, memory, space, fire, water, birth and death, food, strength, knowledge in depth, meditation, the heart, resolution, the mind, speech, name, mantras, and all work – all this comes from the Self. [7 – 26 – 1]

- Purva Pakshi – comfortable with Δ format. Therefore he invokes Ishvara.

## III) Kaivalya Upanishad :

**अणोरणीयानहमेव तद्वन्महानहं विश्वमहं विचित्रम् ।**
**पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि ॥ २० ॥**

aṇoraṇīyānahameva tadvanmahānahaṁ viśvamahaṁ vicitram |
purātano'haṁ puruṣo'hamīśo hiraṇmayo'haṁ śivarūpamasmi || 20||

I am smaller than the smallest and also am I the most vast. I am the manifold universe – amazing ; I am the Ancient One, the Purusa ; the Supreme Ruler am I, the Effulgent One, by nature ever-auspicious. [Verse 20]

- I am Atma Brahman, I alone am appearing as Smallest Atom and biggest galaxy.
- They all are my own manifestations.
- I am Brahman.. Bhagavan has taught me which I am remembering.

## IV) Varaha Upanishad : Verse 11 and 12

| | |
|---|---|
| स्वयं भातं निराधारं ये जानन्ति सुनिश्चितम् ।<br>ते हि विज्ञानसम्पन्ना इति मे निश्चिता मतिः ॥ १०॥<br>स्वपूर्णात्मातिरेकेण जगज्जीवेश्वरादयः ।<br>न सन्ति नास्ति माया च तेभ्यश्चाहं विलक्षणः ॥ ११॥<br>अज्ञानान्धतमोरूपं कर्मधर्मादिलक्षणम् ।<br>स्वयंप्रकाशमात्मानं नैव मां स्प्रष्टुमार्हति ॥ १२॥ | svayaṃ bhātaṃ nirādhāraṃ ye jānanti suniścitam ।<br>te hi vijñānasampannā iti me niścitā matiḥ ॥ 10॥<br>svapurnatmatirekena jagajjiveshvaradayah \|<br>na santi nasti maya cha tebhyashchaham vilakshanah \|\| 11\|\|<br>ajnanandhatamorupam karmadharmadilakshanam \|<br>svayamprakashamatmanam naiva mam sprashtumarhati \|\| 12\|\| |

My firm conviction is whoever knows for certain that (Atman) which is self-shining and has itself no basis (to rest upon), is one of Vijnana. The universe, Jiva, Ishvara, Maya and others do not really exist, except my full Atman. I have not their characteristics, Karma which has Dharana and other attributes and is of the form of darkness and Ajnana is not fit to touch (or affect) me, who am Atman, the self-resplendent.
[Chapter 2 – Verse 10, 11 , 12]

## V) Tejobindu Upanishad :

| | |
|---|---|
| भूमानन्दस्वरूपोऽस्मि भाषाहीनोऽस्म्यहं सदा ।<br>सर्वाधिष्ठानरूपोऽस्मि सर्वदा चिद्घनोऽस्म्यहम् ॥ १३॥ | My nature is of the bliss of earth. I am ever without speech. My nature is the all-seat (foundation of all).<br>[Chapter 3 – Verse 13] |

## VI) Tejobindu Upanishad :

| | |
|---|---|
| मह्यं तुभ्यं मयेत्यादि तत्सर्वं वितथं भवेत् ।<br>रक्षको विष्णुरित्यादि ब्रह्मा सृष्टेस्तु कारणम् ॥ ५१ ॥ | For me, for you, by me, etc., all that is false. Viṣṇu is the guardian, Brahmā is the creator, [Chapter 5 – Verse 51] |
| संहारे रुद्र इत्येवं सर्वं मिथ्येति निश्चिनु ।<br>स्नानं जपस्तपो होमः स्वाध्यायो देवपूजनम् ॥ ५२ ॥ | Rudra is the destroyer, it is all surely false; determine this yourself. Ablution, recitation, austerity, sacrifice, scriptural study, worship of gods, [Chapter 5 – Verse 52] |

**Very important :**

**Website :**

I) http://www.gatewayforindia.com/upanishad/upanishads.htm - 108 Upanishads PDF.

II) Upanisha Sangraha – Motilal… Moolam of 220 Upanishads.

- Atma Vyatirekena Jiva Jagat Ishvara Na Santi.
- Saguna Jiva, Jagat, Ishvara can't exist without Nirguna Atma.
- All 3 are Vyavaharika Satyam, endowed with unique attribute.

| Jiva | Ishvara | Jadam |
|---|---|---|
| - Alpatva | - Sarvagyatvam | - Agnyatvam<br>- Jadatvam |

- Atma = Paramartika Satyam, not existing beyond some place.
- In and through Vyavaharika Satyam, Paramartika Satyam is there lending existence to Vyavaharikam.
- Where you see rope snake, rope exists.
- Where you see Jiva, Jagat, Ishvara, Nirguna Atma exists.
- **Beyond means Asangatvam, not separately beyond.**
- Brahman = Beyond world means not touched, affected by the world like waker not affected by dream Vyavahara.

Brahman

- Is in and through wakers world but not affected by world.

- Beyond not in heaven.
- It is in and through Jiva, Jagat, Ishvara but not affected by them.
- Svapoorna Atma – other than Poorna Atma which is Sva – my own Poorna Atma, complete, higher, divisionless, Paramartika Satyam, Nirgunam, other things not there, Na Santi.
- Jiva / Jagat / Ishvara / Maya Nasti.

- All 3 Appearing because of Maya Shakti of Brahman.

**VII) Maya Panchakam :**

| | |
|---|---|
| निरुपमनित्यनिरंशकेऽप्यखण्डे<br>मयि चिति सर्वविकल्पनादिशून्ये ।<br>घटयति जगदीशजीवभेदं<br>त्वघटितघटनापटीयसी माया ॥ १॥ | nirupama nityaniramshake api akhande<br>mayi citi sarvavikalpanádishünye<br>ghatayati jagadèshajèva bhedam<br>tvaghatita ghatanápatiyasè máyá II 1 II |

Máyá which is skilful in accomplishing the impossible brings about the distinctions of the world. Èshvara, and jèva in my consciousness, which is unique and eternal, partless and impartite, and which is free from all distinctions. [Verse 1]

- Jiva / Jagat / Ishvara – triad because of Maya only.
- Scriptures : Maya does not exist separate from Brahman.
- Mayacha Na Asti Atma Vyatirekena.
- Maya / Jiva / Jagat / Ishvara doesn't exist separate from me Brahman.
- Non exist separately.
- Who am I?
- Tebyashcha Aham Vilakshana.
- I am Nirguna different from Jiva / Jagat / Ishvara – Maya.

**VIII) Sarva Adhishtana Rupa Asmi…**

- Jnani Sarvada Chit Ghana Asmi.
- I am of the nature of pure Consciousness all the time.
- What type of consciousness?
- Sarva Adhishtana Rupa Asmi of Jiva / Jagat / Ishvara / Maya.
- Chaturvidha Vyavaharika Satyam.
- Trimurti – Brahma, Vishnu, Shiva are Vyavaharika Satyam borrowing existence from me.
- Rakshakaha Vishnu : Sthithi Karanam.
- Brahma – Srishti Karanam.
- Samhara – Rudra Karanam, Laya Karanam.
- Brahma, Vishnu, Shiva also Mithya – Vyavaharika Satyam borrowing existence from me Brahman Paramartika Satyam.
- Yoga Vasishta 34,000 verses.
- Such verses occur there.

**IX) Kena Upanishad : Chapter 1 – Verse 4 to 8**

| | |
|---|---|
| यत् प्राणेन न प्राणिति येन प्राणः प्रणीयते।<br>तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥८॥ | *Yat prāṇena na prāniti yena prāṇah praṇīyate;*<br>*tadeva Brahma tvaṁ viddhi nedaṁ yadidam-upāsate.* |

That which one breathes not with his breath, but by which breath is breathed… know That to be Brahman and not this, which people do worship here. [I – 8]

- Tad Eva Brahma Tam viddhi….
- I am that Brahman which is Jiva, Jagat, Ishvara, Adhishtanam.

**X) Brihadaranyaka Upanishad :**

ब्रह्म वा इदमग्र आसीत्; तदात्मानमेवावेत्, अहं ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्, तथर्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे, अहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति; एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idam agra āsīt, tad ātmānam evāvet, aham brahmāsmīti:
tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata,
sa eva tad abhavat, tathā ṛṣīṇām, tathā manuṣyāṇām. taddhaitat paśyan
ṛṣir vāma-devaḥ pratipede, aham manur abhavaṁ sūryaś ceti,
tad idam api etarhi ya evaṁ veda, aham brahmāsmīti sa idaṁ sarvam bhavati;
tasya ha na devāś ca nābhūtyā īśate, ātmā hy eṣāṁ sa bhavati.
atha yo anyāṁ devatām upāste, anyo'sau anyo' ham asmīti, na sa veda;
yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manuṣyam
bhuñjyuḥ, evam ekaikaḥ puruṣo devān bhunakti; ekasminn eva paśāv
ādīyamāne'priyam bhavati, kiṁ u bahuṣu? tasmād eṣāṁ tan na priyam
yad etan manuṣyā vidyuḥ II 10 II

This (self) was indeed Brahman in the beginning. It knew only Itself as, ‘I am Brahman.’ Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, ‘I was Manu, and the sun.’ And to this day whoever in like manner knows It as, ‘I am Brahman,’ becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, ‘He is one, and I am another,’ does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- Whoever sees duality is ignorant like an animal, Advaita Atma. Alone is Satyam.
- Abheda Darshi is wise.
- Bheda Dharshi is Pashu.

## XI) Brihadaranyaka Upanishad : Maitreyi Brahmanam

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं तं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद, भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद ; इदं ब्रह्म, इदं क्षत्रम् , इमे लोकाः, इमे देवाः, इमानि भूतानि, इदं सर्वं यदयमात्मा ॥ ६ ॥

**brahma tam parādād yo'nyatrātmano brahma veda. kṣatraṁ tam parādād yo'nyatrātmanaḥ kṣatraṁ veda. lokās tam parādur yo'nyatrātmano lokān veda. devās tam parādur yo'nyatrātmano devān veda. bhūtāni tam parādur yo'nyatrātmano bhūtāni veda. sarvaṁ tam parādād yo'nyatrātmano sarvaṁ veda. idam brahma, idaṁ kṣatram, ime lokāḥ, ime devāḥ, imāmi bhūtāni, idaṁ sarvam, yad ayam ātmā II 6 II**

The Brahmana ousts one who knows him as different from the Self. The Ksatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brahmana, this Ksatriya, these worlds, these gods, these beings, and this all are the Self. [II – IV – 6]

- If you are perceiving the world as an object different from you and see the division, then you are isolating yourself and becoming smaller and smaller.
- If you embrace the world, then you can claim, I am the world.
- Mentally accept everyone, universal love means, included everything in the "I".

## XII) Manisha Panchakam :

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| ब्रह्मैवाह्मिदम जगच्च सकलं चिन्मत्रिविस्तारितं<br>सर्वं चैताद्विध्य्या त्रिगुनायोशेषं मया कल्पितम ।<br>इथं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले<br>चन्दलोअस्तु स तु द्विजोअस्तु गुरुरित्येषा मनीषा मम ॥ २ ॥ | brahmaivaham idam jagacca sakalam cinmatravistaritam<br>sarvam caitad avidyaya trigunaya'shesham maya kalpitam \|<br>ittham yasya dridha matih sukhatare nitye pare nirmale<br>candalo'stu sa tu dvijo'stu gururityesha manisha mama \|\|2\|\| |

He who, in his direct experience of the immaculate Supreme-Bliss-Eternal, has come to the firm understanding that the entire universe is but an extensive play of pure Consciousness, all projected by his "ignorance" expressed in the three moods of his mind, while he himself is but that Brahman – he alone is my Guru, be he a sweeper, be he a brahmana. [Verse 2]

- **I am Brahman, pure consciousness. It is pure consciousness means, it appears as this universe.**
- This is only conjured by me (Brahman) because of Avidya which is composed of Sattva, Rajas, Tams.
- One who has attained this definite realisation about Brahman, which is bliss in itself, eternal, supreme and pure is my Guru, whether he is an outcast or a Brahmana.

**Revision (11) :**

- Nishchala dasa defending Mangala Charanam in form of Aham Brahma Asmi Smaranam, Jivatma / Paramatma Aikya Smaranam.

**Purva Pakshi :**

I) Remembering Devata is Appropriate.

II) Ishvara Smaranam easier and more appropriate as Devatas included in one Samashti Ishvara.

- Author giving answer to these objections.

I) Devatas included in Ishvara, Ishvara included in Nirguna Brahman.

- Vyavaharika Jiva, Jiva, Jagat, Ishvara, Trimurti, Maya super imposed on one Paramartika Nirguna Brahman.
- Nirguna Brahma Smaranam is Sarva Smaranam.
- Everything superimposed on Maya and Trimurti.

**IV) Varaha Upanishad :**

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|---|---|
| स्वयं भातं निराधारं ये जानन्ति सुनिश्चितम् ।<br>ते हि विज्ञानसम्पन्ना इति मे निश्चिता मतिः ॥ १०॥<br>स्वपूर्णात्मातिरेकेण जगज्जीवेश्वरादयः ।<br>न सन्ति नास्ति माया च तेभ्यश्चाहं विलक्षणः ॥ ११॥<br>अज्ञानान्धतमोरूपं कर्मधर्मादिलक्षणम् ।<br>स्वयंप्रकाशमात्मानं नैव मां स्प्रष्टुमार्हति ॥ १२॥ | svayaṃ bhātaṃ nirādhāraṃ ye jānanti suniścitam \|<br>te hi vijñānasampannā iti me niścitā matiḥ ‖ 10‖<br>svapurnatmatirekena jagajjiveshvaradayah \|<br>na santi nasti maya cha tebhyashchaham vilakshanah \|\| 11\|\|<br>ajnanandhatamorupam karmadharmadilakshanam \|<br>svayamprakashamatmanam naiva mam sprashtumarhati \|\| 12\|\| |

My firm conviction is whoever knows for certain that (Atman) which is self-shining and has itself no basis (to rest upon), is one of Vijnana. The universe, Jiva, Ishvara, Maya and others do not really exist, except my full Atman. I have not their characteristics, Karma which has Dharana and other attributes and is of the form of darkness and Ajnana is not fit to touch (or affect) me, who am Atman, the self-resplendent.
[Chapter 2 – Verse 10, 11 , 12]

## V) Tejo Bindu Upanishad :

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|---|---|
| भूमानन्दस्वरूपोऽस्मि भाषाहीनोऽस्म्यहं सदा ।<br>सर्वाधिष्ठानरूपोऽस्मि सर्वदा चिद्घनोऽस्म्यहम् ॥ १३ ॥ | My nature is of the bliss of earth. I am ever without speech. My nature is the all-seat (foundation of all). [Chapter 3 – Verse 13] |

## VI) Tejo Bindu Upanishad :

| | |
|---|---|
| मह्यं तुभ्यं मयेत्यादि तत्सर्वं वितथं भवेत् ।<br>रक्षको विष्णुरित्यादि ब्रह्मा सृष्टेस्तु कारणम् ॥ ५१ ॥ | For me, for you, by me, etc., all that is false. Viṣṇu is the guardian, Brahmā is the creator, [Chapter 5 – Verse 51] |
| संहारे रुद्र इत्येवं सर्वं मिथ्येति निश्चिनु ।<br>स्नानं जपस्तपो होमः स्वाध्यायो देवपूजनम् ॥ ५२ ॥ | Rudra is the destroyer, it is all surely false; determine this yourself. Ablution, recitation, austerity, sacrifice, scriptural study, worship of gods, [Chapter 5 – Verse 52] |

- Upanishad Sangraha – by Motilal publication.
- Moolam for 220 Upanishads.

## XII) Manisha Panchakam :

| | |
|---|---|
| ब्रह्मैवाह्मिदम जगच्च सकलं चिन्मत्रिविस्तारितं<br>सर्वं चैताद्विध्य्या त्रिगुनायोशेषं मया कल्पितम ।<br>इथं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले<br>चन्दलोअस्तु स तु द्विजोअस्तु गुरुरित्येषा मनीषा मम ॥ २ ॥ | brahmaivaham idam jagacca sakalam cinmatravistaritam<br>sarvam caitad avidyaya trigunaya'shesham maya kalpitam \|<br>ittham yasya dridha matih sukhatare nitye pare nirmale<br>candalo'stu sa tu dvijo'stu gururityesha manisha mama \|\|2\|\| |

He who, in his direct experience of the immaculate Supreme-Bliss-Eternal, has come to the firm understanding that the entire universe is but an extensive play of pure Consciousness, all projected by his "ignorance" expressed in the three moods of his mind, while he himself is but that Brahman – he alone is my Guru, be he a sweeper, be he a brahmana. [Verse 2]

- I am Brahman, everything Kalpitam superimposed on me because of Trigunatmika Maya.
- Sarvam Cha Etat, everything experienced by you, Triguna Avidya, Triguna Maya are Kalpitam, supervised on me.
- Sa – Isham, alongwith Ishvara, superimposed on me.
- Aham Satyam, Jagan Mithya.
- Mithya Ishvara superimposed on me.
- Satyam Brahma is message in Maneesa Panchakam – verse 2.
- **Above :** Shastra Siddanta Teja Sangraha Sara.
- Jivatma alone is Nirguna Brahma, Lakshyartha, higher Nature.
- Sarva Vivarta Upadana Karanam = Adhishtanam.
- Producer of all Vikalpas is Jiva.
- Brahma Rupa Jiva alone done mischief.
- Upon himself has superimposed Jiva, Jagat, Ishvara.

| Vyavaharika Jagat | Svapna – Pratibasikam |
|---|---|
| - Superimposed on Paramartika Nirgunam Brahman. | - Superimposed on Paramartika Nirgunam Brahman. |

**Conclusion :**

- Ishvara superimposed on Nirguna Brahman.
- Brahma Smaranam includes Ishvara Smaranam.

इत्यादिवचनशतेभ्यश्च—
'यत् यत्र कल्पितं नैव तत्ततोऽधिष्ठानादतिरिच्यते'
इति न्यायादीश्वरादीनां मय्यखण्डचिदात्मन्यध्यस्तत्वेन
मत्स्वरूपानुसन्धानादेव तेषां देवतान्तराणामपि
मङ्गलाचरणं सिद्ध्यतीति न काप्यनुपपत्तिः॥

**Quotes Nyaya Rule :**

- **If something superimposed on something, then superimposed thing does not exist separate from Adhishtanam.**

**Example :**

- **Superimposed snake does not exist separate from Adhishtanam Rope.**
- **Kalpitam can't exist separate from Adhishtanam, iti Nyaya.**

- Trimurti – Brahma, Vishnu, Shiva or Jiva, Jagat, Ishvara can't exist separate from Brahman.
- Brahma Smaranam includes Trimurti Smaranam.
- Where is Nirguna Brahman?

- Me… I am there…
- Hence remembering me is the greatest Mangala Charanam.
- **All superimposed on one indivisible, undivided consciousness.**
- If I invoke my own higher nature, Lakshyartha, Nirguna Svarupa, Anusandanam, invocation, all Devatas have been remembered.

**Mundak Upanishad :**

| | |
|---|---|
| शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।<br>कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३॥ | **Saunako ha vai mahasalo-ngirasam vidhivad-upasannah papraccha I**<br>**Kasmin nu bhagavo vijnate sarvam-idam vijnatam bhavatiti II 3 II** |

The great householder Saunaka duly approaching Angira in the prescribed manner asked. "What is That, my Lord, having known which all these become Known?" [I – I – III]

- Brahma Smaranat, Sravam Smaranam.
- No Violation, no inappropriateness, no illogicality.
- 2 more objectionists.

**Avartaha – Topic – 8 :**

**3rd Objection :**

(८) तृतीय आक्षेप:-- ननु शुद्धे ब्रह्मनीश्वर: कल्पित: इति शक्यते वक्तुं, न तु सुतरां त्वयि परिच्छिन्ने। अतो निर्गुणब्रह्मस्मरणेनैव कृतानि भवन्तीतरसकलदेवतामङ्गलानि, न तु त्वत्स्मरणादिति चेत्—

**Purva Pakshi :**

- Accepts Ishvara Adhishtanam, why you bring Parichinna, limited, Saguna Jiva for Mangalacharanam and not Nirguna Brahman.
- Saguna Ishvara Superimposition on Nirguna Brahman Acceptable.
- Never superimposed on you, Saguna Jiva, the author.

## Topic 9 : Samadhana Uchyate : Answer

(९) समाधानम्—उच्यते- यथा अधिष्ठानभूतरज्ज्वाद्यज्ञानात्सर्पादिभ्रमः,
तदधिष्ठानयाथात्म्यज्ञानेन तन्निवृत्तिश्च,
तथा सकलजगदधिष्ठानप्रत्यगेकरसब्रह्माज्ञानात् जगत्प्रतीयते,
तदापरोक्ष्येण निश्शेषं निवर्तते च। तच्चाधिष्ठानं ब्रह्म प्रत्यगात्मा अहमेव॥

- 1st lines repetition of what Purva Pakshi accepted.
- Saguna Ishvara on Nirguna Brahman Accepted.

| Brahman | Ishvara |
|---|---|
| Rope | Rope Snake |

- **Because of Rope ignorance, Snake appears.**
- **Snake does not exist separate from Rope.**
- Snake seems to exist till Rope is known.
- When Rope known, snake is negated.
- Same Rule applied to Brahman.

| Adhishtanam | Adhyasa |
|---|---|
| Brahman | Ishvara |

- Because of ignorance of Nirguna Brahman, Saguna Ishvara appears as Nirguna Brahman.
- Saguna Ishvara does not exist separate from Nirguna Brahman.
- Saguna Ishvara seems to exist as long as ignorance of Nirguna Brahman is not gone.
- Once Nirguna Brahman is known, Saguna Ishvara does not have existence of its own.
- **Because of Satyagatma, uniform consciousness which is Adhishtanam of everything including Ishvara, Jagat is appearing.**
- By Gaining Aparoksha Jnanam of Tat, Brahman, Vyavaharika Jiva, Jagat, Ishvara is falsified.

**Purva Pakshi :**

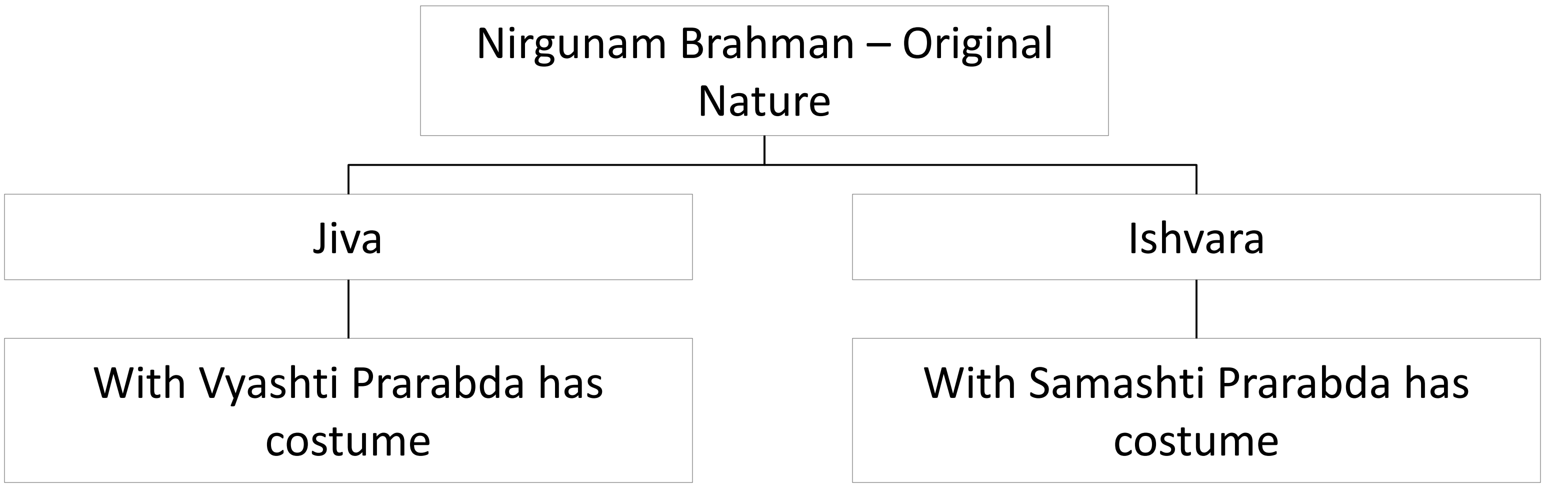
- Saguna Jiva can never say I am Nirgunam Brahman.
- Saguna Ishvara also can't claim I am Brahma Asmi.
- Nirgunam Brahman can't claim as it is Akarta, Abokta.
- Upanishad Addresses Saguna Jiva and says Tat Tvam Asi – Chandogya Upanishad – 9 times.

**Chandogya Upanishad :**

| | |
|---|---|
| स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ७ ॥ | *Sa ya eṣo'ṇimaitadātmyamidaṁ sarvaṁ tatsatyaṁ sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti tathā somyeti hovāca.* |

That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu. [Svetaketu then said] Sir, please explain this to me again. Yes, Somya, I will explain again, replied his father. [6 – 8 – 7]

- Saguna Jiva is Nirguna Brahman in Jiva costume.
- Saguna Ishvara is Nirguna Brahman in Ishvara costume.




- Remember - Even during worst Prarabda.
- Remember, wearing the Saguna Jiva costume does not disturb Nirguna Brahman status.
- Remember 5 capsules – 3 times a day.

**4th Capsule :**

- Nirgunam Brahman is never affected by any event in the material world or in the body – mind complex.
- Beggar Vesham does not disturb rich status of an actor.

**I) Gita :**

| | |
|---|---|
| नैव किञ्चित्करोमीति<br>युक्तो मन्येत तत्त्ववित् ।<br>पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्<br>अश्नन्गच्छन्स्वपञ्श्वसन् ॥ ५-८ ॥ | **naiva kiñcitkarōmīti**<br>**yuktō manyēta tattvavit \|**<br>**paśyañ śṛṇvan spṛśañ jighran**<br>**aśnaṅ gacchan svapan śvasan \|\|5-8\|\|** |

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

**II) Aparoksha Anubhuti :**

| | |
|---|---|
| अयमात्मा हि ब्रह्मैव सर्वात्मकतया स्थितः ।<br>इति निर्धारितं श्रुत्या बृहदारण्यसंस्थया ॥५५ ॥ | *ayamātmā hi brahmaiva sarvātmakatayā sthitaḥ,*<br>*iti nirdhāritaṁ śrutyā bṛhadāraṇyasaṁsthayā. (55)* |

The Brhadaranyaka - Upanisad has clearly established that this Self, which is Brahman alone, is the Self of everything. [Verse 55]

- I – Jivatma, is none other than Brahman.

## III) Brihadaranyaka Upanishad : Madhu Brahmanam

| | |
|---|---|
| इदं वै तन्मधु<br>दध्यङ्ङाथर्वनोऽश्विभ्यामुवाच ।<br>तदेतदृषिः पश्यन्नवोचत् ।<br>रूपं रूपं प्रतिरूपो बभूव,<br>तदस्य रूपं प्रतिचक्षणाय ।<br>इन्द्रो मायाभिः पुरुरूप ईयते,<br>युक्ता ह्यस्य हरयः शता दश ॥ इति ।<br>अयं वै हरयः, अयं वै दश च सहस्राणि,<br>बहूनि चानन्तानि च;<br>तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्,<br>अयमात्मा ब्रह्म सर्वानुभूः, इत्यनुशासनम् ॥ 19 ॥ | idaṃ vai tanmadhu<br>dadhyaṅṅātharvano'śvibhyāmuvāca \|<br>tadetadṛṣiḥ paśyannavocat \|<br>rūpaṃ rūpaṃ pratirūpo babhūva,<br>tadasya rūpaṃ praticakṣaṇāya \|<br>indro māyābhiḥ pururūpa īyate,<br>yuktā hyasya harayaḥ śatā daśa \|\| iti \|<br>ayaṃ vai harayaḥ, ayaṃ vai daśa ca sahasrāṇi,<br>bahūni cānantāni ca;<br>tadetadbrahmāpūrvamanaparamanantaramabāhyam,<br>ayamātmā brahma sarvānubhūḥ, ityanuśāsanam \|\| 19 \|\| |

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Aśvins. Perceiving this the Rṣi said, '(He) transformed Himself in accordance with each form; that form of Hi$ was for the sake of making Him known. The Lord on account of Māyā (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay hundreds of them. He is the organs; He is ten, and thousands— many, and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching. [2 - 5 - 19]

## IV) Brihadaranyaka Upanishad :

| | |
|---|---|
| स वा अयमात्मा ब्रह्म<br>विज्ञानमयो मनोमयः<br>प्राणमयश्चक्शुर्मयः<br>श्रोत्रमयः पृथिवीमय आपोमयो<br>वायुमय आकाशमयस्तेजोमयोऽतेजोमयः<br>काममयोऽकाममयः क्रोधमयोऽक्रोधमयो<br>धर्ममयोऽधर्ममयः<br>सर्वमयस्तद्यदेतदिदंमयोऽदोमय<br>इति; यथाकारी यथाचारी तथा<br>भवति—साधुकारी साधुर्भवति,<br>पापकारी पापो भवति;<br>पुण्यः पुण्येन कर्मणा भवति,<br>पापः पापेन । अथो खल्वाहुः<br>काममय एवायं पुरुष इति;<br>स यथाकामो भवति तत्क्रतुर्भवति,<br>यत्क्रतुर्भवति तत्कर्म कुरुते,<br>यत्कर्म कुरुते तदभिसंपद्यते ॥ ५ ॥ | sa vā ayamātmā brahma<br>vijñānamayo manomayaḥ<br>prāṇamayaścakśurmayaḥ<br>śrotramayaḥ pṛthivīmaya āpomayo<br>vāyumaya ākāśamayastejomayo<br>'tejomayaḥ kāmamayo'kāmamayaḥ<br>krodhamayo'krodhamayo<br>dharmamayo'dharmamayaḥ<br>sarvamayastadyadetadidaṃmayo'<br>domaya iti; yathākārī yathācārī<br>tathā bhavatisādhukārī sādhurbhavati,<br>pāpakārī pāpo bhavati;<br>puṇyaḥ puṇyena karmaṇā bhavati,<br>pāpaḥ pāpena \| atho khalvāhuḥ<br>kāmamaya evāyaṃ puruṣa iti;<br>sa yathākāmo bhavati tatkraturbhavati,<br>yatkraturbhavati tatkarma kurute,<br>yatkarma kurute tadabhisaṃpadyate \|\| 5 \|\| |

That self is indeed Brahman, as well as identified with the intellect, the Manas and the vital force, with the eyes and ears, with earth, water, air and the ether, with fire, and what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything—identified, as is well known, with this (what is perceived) and with that (what is inferred). As it does and acts, so it becomes; by doing good it becomes good, and by doing evil it becomes evil—it becomes virtious through good acts and vicious through evil acts. Others, however, say, 'The self is identified with desire alone. What it desires, it resolves; what it resolves, it works out; and what it works out, it attains.' [4 - 4 - 5]

## V) Tattva Bodha definition

| आत्मा कः? | *Ātmā kah?* |
|---|---|
| स्थूलसूक्ष्मकारणशरीराद्व्यतिरिक्तः पञ्चकोशातीतः सन् अवस्थात्रयसाक्षी सच्चिदानन्दस्वरूपः सन् यस्तिष्ठति स आत्मा। | *Sthūla-sūksma-kārana-śarīrād-vyatiriktah pañcakośātītah san avasthātrayasāksī saccidānanda-svarūpah san yastisthati sa ātmā* \| |

What is the Self? That which is other than the gross, subtle and causal bodies, beyond the five sheaths, the witness of the three states of consciousness and of the nature of Existence-consciousness-bliss is the Self. [Verse 9]

यच्चाप्नोति यददते यच्चति विषयानिह।
यच्चास्य सन्ततो भावस्मादात्मेति गीयते॥

**4 definitions of Atma**

- Aapnoti – All pervading
- Adatte – Swallows universe during Drdayam
- Atti – Experiences everything with costume of Jiva
- Atati – Eternally existent

- Jivatma Rupena Atti, Bunakti, experiences – Dukham, Sukham, mixture.

- Sarvam Anubavati iti Atma.
- Yatcha Asya Santaso Bavaha Adatte Atatu Atti Iti Atma.
- **All pervading, all consuming, all experiencing, ever existing principle is Atma.**
- Aapnoti iti Atma (All pervading)
- Adatte Iti Atma (swallows everything).
- Atti iti Atma iti Atma (Experiences everything).
- Atati iti Atma (Ever existing).
- All 4 derivations are Kartru Vitapatti only.
- Atma = Nirgunam Brahman.

**VI) Chandogya Upanishad :**

| | |
|---|---|
| स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं<br>स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा<br>भगवान्विज्ञापयत्विति तथा सोम्येति होवाच॥ ७॥ | *Sa ya eṣo'ṇimaitadātmyamidaṁ sarvaṁ tatsatyaṁ*<br>*sa ātmā tattvamasi śvetaketo iti bhūya eva mā*<br>*bhagavānvijñāpayatviti tathā somyeti hovāca.* |

That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu. [Svetaketu then said] Sir, please explain this to me again. Yes, Somya, I will explain again, replied his father. [6 – 8 – 7]

- Mahavakya = You are Nirgunam Brahman.
- Tat Tvam Asi.

# VII) Tvam Tad Asi : Paingala Upanishad – Chapter 3 – Verse 1

अथ हैनं पैङ्गलः प्रपच्छ याज्ञवल्क्यं
महावाक्यविवरणमनुब्रूहीति । स होवाच
याज्ञवल्क्यस्तत्त्वमसि त्वं तदसि त्वं ब्रह्मास्यहं
ब्रह्मास्मीत्यनुसन्धानं कुर्यात् । तत्र पारोक्ष्यशबलः
सर्वज्ञत्वादिलक्षणो मायोपाधिः सच्चिदानन्दलक्षणो
जगद्योनिस्तत्पदवाच्यो भवति । स
एवान्तःकरणसम्भिन्नबोधोऽस्मत्प्रत्ययावलम्बनस्त्वम्पदवाच्यो
भवति । परजीवोपाधिमायाविद्ये विहाय तत्त्वंपदलक्ष्यं
प्रत्यगभिन्नं ब्रह्म । तत्त्वमसीत्यहं ब्रह्मास्मीति
वाक्यार्थविचारः श्रवणं भवति । एकान्तेन
श्रवणार्थानुसन्धानं मननं भवति ।
श्रवणमनननिर्विचिकित्सेऽर्थे वस्तुन्येकतानवत्तया
चेतःस्थापनं निदिध्यासनं भवति । ध्यातृध्याने विहाय
निवातस्थितदीपवद्ध्येयैकगोचरं चित्तं समाधिर्भवति ।
तदानीमात्मगोचरा वृत्तयः समुत्थिता अज्ञाता भवन्ति ।
ताः स्मरणादनुमीयन्ते । इहानादिसंसारे सञ्चिताः
कर्मकोटयोऽनेनैव विलयं यान्ति ।
ततोभ्यासपाटवात्सहस्रशः सदामृतधारा वर्षति । ततो
योगवित्तमाः समाधिं धर्ममेघं प्राहुः । वासनाजाले
निःशेषममुना प्रविलापिते कर्मसञ्चये पुण्यपापे
समूलोन्मूलिते प्राक्परोक्षमपि
करतलामलकवद्वाक्यमप्रतिबद्धापरोक्षसाक्षात्कारं
प्रसूयते । तदा जीवन्मुक्तो भवति ॥

ईशः पञ्चीकृतभूतानामपञ्चीकरणं कर्तुं
सोऽकामयत । ब्रह्माण्डतद्गतलोकान्कार्यरूपांश्च
कारणत्वं प्रापयित्वा ततः सूक्ष्माङ्गं कर्मेन्द्रियाणि
प्राणांश्च ज्ञानेन्द्रियाण्यन्तःकरणचतुष्टयं
चैकीकृत्य सर्वाणि भौतिकानि कारणे भूतपञ्चके संयोज्य
भूमिं जले जलं वह्नौ वह्निं वायौ वायुमाकाशे
चाकाशमहङ्कारे चाहङ्कारं महति महदव्यक्तेऽव्यक्तं
पुरुषे क्रमेण विलीयते । विराड्ढिरण्यगर्भेश्वरा
उपाधिविलयात्परमात्मनि लीयन्ते ।
पञ्चीकृतमहाभूतसम्भवकर्मसञ्चितस्थूलदेहः
कर्मक्षयात्सत्कर्मपरिपाकतोऽपञ्चीकरणं प्राप्य
सूक्ष्मेणैकीभूत्वा कारणरूपत्वमासाद्य तत्कारणं
कूटस्थे प्रत्यगात्मनि विलीयते । विश्वतैजसप्राज्ञाः
स्वस्वोपाधिलयात्प्रत्यगात्मनि लीयन्ते । अण्डं ज्ञानाग्निना
दग्धं कारणैः सह परमात्मनि लीनं भवति । ततो ब्राह्मणः
समाहितो भूत्वा तत्त्वंपदैक्यमेव सदा कुर्यात् । ततो
मेघापायेंऽशुमानिवात्माविर्भवति । ध्यात्वा
मध्यस्थमात्मानं कलशान्तरदीपवत् ।
अङ्गुष्ठमात्रमात्मानमधूमज्योतिरूपकम् ॥ १॥

atha hainaṃ paiṅgalaḥ prapaccha yājñavalkyaṃ
mahāvākyavivaraṇamanubrūhīti । sa hovāca
yājñavalkyastattvamasi tvaṃ tadasi tvaṃ brahmāsyahaṃ
brahmāsmītyanusandhānaṃ kuryāt । tatra pārokṣyaśabalaḥ
sarvajñatvādilakṣaṇo māyopādhiḥ saccidānandalakṣaṇo
jagadyonistatpadavācyo bhavati । sa
evāntaḥkaraṇasambhinnabodho'smatpratyayāvalambanastvampadavācyo
bhavati । parajīvopādhimāyāvidye vihāya tattvampadalakṣyaṃ
pratyagabhinnaṃ brahma । tattvamasītyahaṃ brahmāsmīti
vākyārthavicāraḥ śravaṇaṃ bhavati । ekāntena
śravaṇārthānusandhānaṃ mananaṃ bhavati ।
śravaṇamanananirvicikitse'rthe vastunyekatānavattayā
cetaḥsthāpanaṃ nididhyāsanaṃ bhavati । dhyātṛdhyāne vihāya
nivātasthitadīpavaddhyeyaikagocaraṃ cittaṃ samādhirbhavati ।
tadānīmātmagocarā vṛttayaḥ samutthitā ajñātā bhavanti ।
tāḥ smaraṇādanumīyante । ihānādisaṃsāre sañcitāḥ
karmakoṭayo'nenaiva vilayaṃ yānti ।
tatobhyāsapāṭavātsahasraśaḥ sadāmṛtadhārā varṣati । tato
yogavittamāḥ samādhiṃ dharmameghaṃ prāhuḥ । vāsanājāle
niḥśeṣamamunā pravilāpite karmasañcaye puṇyapāpe
samūlonmūlite prākparokṣamapi
karatalāmalakavadvākyamapratibaddhāparokṣasākṣātkāraṃ
prasūyate । tadā jīvanmukto bhavati ॥

īśaḥ pañcīkṛtabhūtānāmapañcīkaraṇaṃ kartuṃ
so'kāmayata । brahmāṇḍatadgatalokānkāryarūpāṃśca
kāraṇatvaṃ prāpayitvā tataḥ sūkṣmāṅgaṃ karmendriyāṇi
prāṇāṃśca jñānendriyāṇyantaḥkaraṇacatuṣṭayaṃ
caikīkṛtya sarvāṇi bhautikāni kāraṇe bhūtapañcake saṃyojya
bhūmiṃ jale jalaṃ vahnau vahniṃ vāyau vāyumākāśe
cākāśamahaṅkāre cāhaṅkāraṃ mahati mahadavyakte'vyaktaṃ
puruṣe krameṇa vilīyate । virāḍḍhiraṇyagarbheśvarā
upādhivilayātparamātmani līyante ।
pañcīkṛtamahābhūtasambhavakarmasañcitasthūladehaḥ
karmakṣayātsatkarmaparipākato'pañcīkaraṇaṃ prāpya
sūkṣmeṇaikībhūtvā kāraṇarūpatvamāsādya tatkāraṇaṃ
kūṭasthe pratyagātmani vilīyate । viśvataijasaprājñāḥ
svasvopādhilayātpratyagātmani līyante । aṇḍaṃ jñānāgninā
dagdhaṃ kāraṇaiḥ saha paramātmani līnaṃ bhavati । tato brāhmaṇaḥ
samāhito bhūtvā tattvampadaikyameva sadā kuryāt । tato
meghāpāyeṃ'śumānivātmāvirbhavati । dhyātvā
madhyasthamātmānaṃ kalaśāntaradīpavat ।
aṅguṣṭhamātramātmānamadhūmajyotirūpakam ॥ 1॥

## VIII) Kaivalyo Upanishad :

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| यत्परं ब्रह्म सर्वात्मा विश्वस्यायतनं महत् ।<br>सूक्ष्मात्सूक्ष्मतरं नित्यं स त्वमेव त्वमेव तत् ॥ १६ ॥ | yatparaṁ brahma sarvātmā viśvasyāyatanaṁ mahat \|<br>sūkṣmātsūkṣmataraṁ nityaṁ sa tvameva tvameva tat \|\| 16\|\| |

That which is the Supreme Brahman, the Self in all, the ample Support of the Universe, Subtler than the subtle and Eternal… That alone thou art, thou alone art that. [Verse 16]

**Purpose :**

- During Mangala charanam, I can remember myself not Jivatma costume.
- **Remember, I – Veshi – Nirgunam Brahma behind the costume.**

**Revision (12) :**

- Instead of offering Namaskara to Bhagavan, Author has remembered Vedantic teaching – Jivatma / Paramatma – Aikyam.
- Does Aikya Smaranam during Mangalacharanam.
- Purva Pakshi : Questioning

**Author :**

- Bhagavan can be worshipped in Puja – 13 Yagyas.

**Gita : Chapter 4**

- (Dravya, Tapo, Yoga, Svadhyaya, Prana).
- Jnana Yagya is the greatest.

## IX) Gita :

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| चातुर्वर्ण्यं मया सृष्टं<br>गुणकर्मविभागशः ।<br>तस्य कर्तारमपि मां<br>विद्ध्यकर्तारमव्ययम् ॥ ४-१३ ॥ | cāturvarṇyaṃ mayā sṛṣṭaṃ<br>guṇakarmavibhāgaśaḥ \|<br>tasya kartāramapi māṃ<br>viddhyakartāramavyayam \| \|4-13\| \| |

The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable. [Chapter 4 – Verse 13]

| | |
|---|---|
| श्रेयान्द्रव्यमयाद्यज्ञाद्<br>ज्ञानयज्ञः परन्तप ।<br>सर्वं कर्माखिलं पार्थ<br>ज्ञाने परिसमाप्यते ॥ ४-३३ ॥ | śrēyān dravyamayādyajñād<br>jñānayajñaḥ parantapa \|<br>sarvaṁ karmākhilaṁ pārtha<br>jñānē parisamāpyatē \| \|4-33\| \| |

Superior is knowledge – sacrifice to sacrifice with objects, O Parantapa,. All actions in their entirety, O Partha, culminate in Knowledge. [Chapter 4 – Verse 33]

## X) Gita :

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| अध्येष्यते च य इमं<br>धर्म्यं संवादमावयोः ।<br>ज्ञानयज्ञेन तेनाहमिष्ट<br>इष्टः स्यामिति मे मतिः ॥ १८-७० ॥ | adhyēṣyatē ca ya imaṃ<br>dharmyaṃ saṃvādamāvayōḥ \|<br>jñānayajñēna tēnāham<br>iṣṭaḥ syāmiti mē matiḥ \| \| 18 - 70 \| \| |

And he, who will study this sacred dialogue of ours, by him, I shall have been worshipped by the sacrifice of wisdom, such is my conviction. [Chapter 18 - Verse 70]

## XI) Annapurna Upanishad :

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| एकमाद्यन्तरहितं चिन्मात्रममलं ततम् ।<br>खादप्यतितरां सूक्ष्मं तद्ब्रह्मास्मि न संशयः ॥ ६५॥ | ekamadyantarahitam chinmatramamalam tatam \|<br>khadapyatitaram sukshmam tadbrahmasmi na samshayah \|\| 65\|\| |

One, devoid of beginning and end, wholly spirit, pure, pervasive, subtler far than the sky; thou art that Brahman indubitably. [Chapter 5 – Verse 65]

- If I remember Aikyam, Bagawan will bless me, not pull me down, for not doing Namaskara.
- For Advanced students, best Mangalacharanam is Jivatma / Paramatma – Aikya Jnanam, in Vedanta.
- Panchadasi 1st Chapter – definition of Sravanam / Mananam / Nididhyasanam – all from Paingala Upanishad.
- Brahman is Ekam – nondual.
- Atyanta Sahita – without beginning or end.
- Chinmatram – nature of pure consciousness.
- Amalam – Pure consciousness.
- Tatham – Pervades creation.

## XII) Gita :

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| मया ततमिदं सर्वं<br>जगदव्यक्तमूर्तिना ।<br>मत्स्थानि सर्वभूतानि<br>न चाहं तेष्ववस्थितः ॥ ९-४ ॥ | mayā tatamidaṃ sarvaṃ<br>jagadavyaktamūrtinā \|<br>matsthāni sarvabhūtāni<br>na cāhaṃ tēṣvavasthitaḥ \|\| 9-4 \|\| |

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

- Brahman is extremely subtle, subtler than Akasha which has one attribute.
- Na Samshaya, without doubt – you are that Brahman.
- Enough of Dasoham, cut off Da, keep Soham.

## XIII) Brihadaranyaka Upanishad :

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| तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत,<br>असौनामायमिदंरूप इति; तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियते,<br>असौनामायमिदंरूप इति; स एष इह प्रविष्ट आ नखाग्रेभ्यः,<br>यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वम्भरो वा विश्वम्भरकुलाये;<br>तं न पश्यन्ति । अकृत्स्नो हि सः, प्राणन्नेव प्राणो नाम भवति,<br>वदन् वाक्, पश्यंश्चक्षुः, शृण्वन् श्रोत्रम्, मन्वानो मनः;<br>तान्यस्यैतानि कर्मनामान्येव ।<br>स योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन भवति;<br>आत्मेत्येवोपासीत, अत्र ह्येते सर्व एकम् भवन्ति ।<br>तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं वेद ।<br>यथा ह वै पदेनानुविन्देदेवम्; कीर्तिं श्लोकं विन्दते य एवं वेद ॥ ७ ॥ | taddhedaṃ tarhyavyākṛtamāsīt, tannāmarūpābhyāmeva<br>vyākriyata, asaunāmāyamidaṃrūpa iti;<br>tadidamapyetarhi nāmarūpābhyāmeva vyākriyate,<br>asaunāmāyamidaṃrūpa iti; sa eṣa iha praviṣṭa ā nakhāgrebhyaḥ,<br>yathā kṣuraḥ kṣuradhāne'vahitaḥ syāt,<br>viśvambharo vā viśvambharakulāye; taṃ na paśyanti \|<br>akṛtsno hi saḥ, prāṇanneva prāṇo nāma bhavati, vadan vāk,<br>paśyaṃścakṣuḥ, śṛṇvan śrotram, manvāno manaḥ;<br>tānyasyaitāni karmanāmānyeva \|<br>sa yo'ta ekaikamupāste na sa veda,<br>akṛtsno hyeṣo'ta ekaikena bhavati; ātmetyevopāsīta,<br>atra hyete sarva ekam bhavanti \|<br>tadetatpadanīyamasya sarvasya yadayamātmā,<br>anena hyetatsarvaṃ veda \| yathā ha vai padenānuvindedevam;<br>kīrtiṃ ślokaṃ vindate ya evaṃ veda \|\| 7 \|\| |

This (universe) was then undifferentiated. It differentiated only into name and form—it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form—it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails—as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When It does the function of living, It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its footprints. He who knows It as such obtains fame and association (with his relatives). [1 - 4 - 7]

- Atma Jnanena Sarva Jnanam Bavati.
- Atma is Brahman.

**XIV) Brihadaranyaka Upanishad :**

तदेतत्प्रेयः पुत्रात्, प्रेयो वित्तात्, प्रेयोऽन्यस्मात्सर्वस्मात्,
अन्तरतरं, यदयमात्मा । स योऽन्यमात्मनः
प्रियं ब्रुवाणं ब्रूयात्, प्रियं रोत्स्यतीति, ईश्वरो ह, तथैव स्यात्;
आत्मानमेव प्रियमुपासीत; स य आत्मानमेव प्रियमुपास्ते
न हास्य प्रियम् प्रमायुकम् भवति ॥ ८ ॥

tadetatpreyaḥ putrāt, preyo vittāt, preyo'nyasmātsarvasmāt,
antarataraṃ, yadayamātmā | sa yo'nyamātmanaḥ
priyaṃ bruvāṇaṃ brūyāt, priyaṃ rotsyatīti, īśvaro ha, tathaiva syāt;
ātmānameva priyamupāsīta; sa ya ātmānameva priyamupāste
na hāsya priyam pramāyukam bhavati || 8 ||

This Self is dearer than a son, dearer than wealth, dearer than everything else, and is innermost. Should a person (holding the Self as dear) say to one calling anything else dearer than the Self, '(What you hold) dear will die'—he is certainly competent (to say so)—it will indeed come true. One should meditate upon the Self alone as dear. Of him who meditates upon the Self alone as dear, the dear ones are not mortal. [1 - 4 - 8]

- By knowledge of Atma, one knows everything.
- Atma = Brahman.
- Atma alone is dearest thing for everyone, Priya Ananda Svarupa.
- If Atma is Dukha Svarupa, nobody will love himself.

**XV) Taittriya Upanishad :**

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

**Om brahmavidapnoti param, tadesa'bhyukta,**
**satyam jnanamanatam brahma,**
**yo veda nihitam guhayam parame vyoman,**
**so'snute sarvan kaman saha brahmana vipasciteti II 1 II**

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- If you want permanent Ananda, go to Atma.
- If you go to Anatma for Ananda like putri, Vittam, wife, they will leave one day.
- **To whoever you go now seeking Ananda, all will make you cry.**

| Anatma | Atma alone |
|---|---|
| Dukha Hetu | Ananda Hetu |

## XVI) Brihadaranyaka Upanishad :

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|---|---|
| ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।<br>तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,<br>तथार्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः<br>प्रतिपेदे, अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,<br>अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,<br>तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;<br>अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,<br>न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः<br>पशवो मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;<br>एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किंउ बहुषु?<br>तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥ | brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti \|<br>tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata<br>sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat<br>paśyannṛṣirvāmadevaḥ pratipede,<br>aham manurabhavaṃ sūryaśceti \| tadidamapyetarhi ya evaṃ veda,<br>aham brahmāsmīti, sa idaṃ sarvam bhavati,<br>tasya ha na devāścanābhūtyā īśate, ātmā hyeṣāṃ sa bhavati;<br>atha yo'nyāṃ devatāmupāste, anyo'sāvanyo'hamasmīti,<br>na sa veda, yathā paśurevam sa devānām \| yathā ha vai bahavaḥ<br>paśavo manuṣyam bhuñjyuḥ, evamekaikaḥ puruṣo devān bhunakti;<br>ekasminneva paśāvādīyamāne'priyam bhavati, kiṃu bahuṣu?<br>tasmādeṣām tanna priyam yadetanmanuṣyāvidyuḥ \|\| 10 \|\| |

This (self) was indeed brahman in the beginning. It knew only I(?) as. 'I am Brahmaṇ.' Therefore It became all. And whoever among the gods knew It all became That; and the same with sages and so on. The sage Vāmadeva, while realising thi(?)elf) as That, knew, 'I was Manu, and the s(?)' And to this day whoever in like manner k(?)s It as, 'I am Brahman,' becomes all this (?)verse). Even the gods cannot prevail against(?) him, for he becomes their self. While (?)who worships another go(?)hinking, 'He is one, and I am another,' d(?) not know. He is like an animal to the god(?)As many animals serve a man, so does each (?)n serve the gods. Even if one animal is t(?)n away, it causes anguish, what should one; (?) of many animals? Therefore it is not liked(?) them that men should know this.[1 - 4 - 10]

- Jivatma / Paramatma – Aikyam, Atma of Jiva and Devatas one and same.

**XVII) Brihadaranyaka Upanishad :**

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| अथ हैनमूषस्तश्चाक्रायणः पप्रच्छ;<br>याज्ञवल्क्येति होवाच, यत्साक्शादपरोक्शाद्ब्रह्म,<br>य आत्मा सर्वान्तरः, तं मे व्याचक्श्व इति;<br>एष त आत्मा सर्वान्तरः; कतमो याज्ञवल्क्य<br>सर्वान्तरो ? यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः,<br>योऽपानेनापानिति स त आत्मा सर्वान्तरः,<br>यो व्यानेन व्यानिति स त आत्मा सर्वान्तरः,<br>य उदानेनोदानिति स त आत्मा सर्वान्तरः,<br>एष त आत्मा सर्वान्तरः ॥ १ ॥ | atha hainamūṣastaścākrāyaṇaḥ papraccha;<br>yājñavalkyeti hovāca, yatsākśādaparokśādbrahma,<br>ya ātmā sarvāntaraḥ, taṃ me vyācakśva iti;<br>eṣa ta ātmā sarvāntaraḥ; katamo yājñavalkya<br>sarvāntaro ? yaḥ prāṇena prāṇiti sa ta ātmā sarvāntaraḥ,<br>yo'pānenāpāniti sa ta ātmā sarvāntaraḥ,<br>yo vyānena vyāniti sa ta ātmā sarvāntaraḥ,<br>ya udānenodāniti sa ta ātmā sarvāntaraḥ,<br>eṣa ta ātmā sarvāntaraḥ \|\| 1 \|\| |

Then Uṣasta, the son of Cakra, asked him. 'Yājñavalkya,' said he, 'explain to me the Brahman that is immediate and direct—the self that is within all.' 'This is your self that is within all.' 'Which is within all, Yājñavalkya?' 'That which breathes through the Prāṇa is your self that is within all. That which moves downwards through the Apāna is your, self that is within all. That which pervades through the Vyāna is your self that is within all. That which goes out through the Udāna is your self that is within all. This is your self that is within all.' [3 - 4 - 1]

- Jivatma – Brahma Aikyam.
- Aparoksha Atma and Sarvantara Brahman are the same.
- Jivatma and Paramatma are one and same, they have no relationship between them, if they have relationship, Dvaitam.

**3 Relationships – between Jivatma and Paramatma**

- **Amsha - Amshi**
  - Part – whole
  - Tamilnadu – part of India.
  - Wave – part of Ocean
  - Hand part of body
- **Vikara Vikaritvam**
  - Karyam Kaaranam
  - God not creator
  - I am God
- **Upasya - Upasakatva**
  - Worshipper – Worshipped.

- No relationship between me inner consciousness (Pratyagatma) – Chinmatram and Brahman.
- How can I do Namaskaram when there is no division and both of us are one and same?
- This is conviction born out of knowledge.

एतेन कारणाधीनत्वरूपकार्यत्वं प्रकाशाधीनत्वरूपप्रकाश्यत्वं,
अधिष्ठानाधीनत्वरूपाधेय (रोपित) त्वं
चेत्येतत्त्रिविधपारतन्त्र्यं मम न संभवतीति सूच्यते।

**Gita :**

| | |
|---|---|
| ये हि संस्पर्शजा भोगाः<br>दुःखयोनय एव ते ।<br>आद्यन्तवन्तः कौन्तेय<br>न तेषु रमते बुधः ॥ ५-२२ ॥ | yē hi saṃsparśajā bhōgāh<br>duḥkhayōnaya ēva tē \|<br>ādyantavantaḥ kauntēya<br>na tēṣu Rāmatē budhaḥ \|\|5-22\|\| |

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22]

- Visishta Advaitin claims Jivatma as part of Paramatma.
- Nishchaladasa refutes all 3 Sambandas because they will bring duality.
- Jivatma, Paramatma Bheda Nasti.
- Because of this discovery, I don't have any dependence on anyone.
- I am Svatantra Paramatma.
- I am not Artha, Artharti, Jingyasu Bhakta.
- No helplessness, no desperation.
- No need to seek support from anyone.
- Others depend on bhagavan because they look upon themselves as finite Jiva.

- I look upon myself as infinite Paramatma.

**Kaivalya Upanishad :**

| | |
|---|---|
| मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।<br>मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥ | mayyeva sakalaṁ jātaṁ mayi sarvaṁ pratiṣṭhitam \|<br>mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham \|\| 19\|\| |

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman.

I) कारणाधीनत्वरूपकार्यत्वं

- Namaskara conveys idea of dependence and seeking support.
- **Karana Adheena Roopa Karyatvam : I am not Karyam – therefore no Karanam required.**

II) प्रकाशाधीनत्वरूपप्रकाश्यत्वं

- I am not illumined, revealed by someone.
- Hall illumined by Prakasha.
- If I am revealed, then I am dependent of Prakashakam – Revealer.
- **Every Anatma is revealed, illuminator dependent – sentiency dependent.**
- It has to be revealed by illuminator Atma.
- Prakashatvam dependent on Prakashakam.

| Anatma | Atma |
| --- | --- |
| Body – Mind - World | Prakashakam |

- As Anatma, body, mind, I depend on Atma for sentiency power to junction.
- One day body becomes insentient and drops off.
- Because of blessing of Atma, body is sentient.

**III)** अधिष्ठानाधीनत्वरूपाधेयत्वं

**Adhishtana Adhinatva Rupena Adheyam :**

| Supporter | Supported |
| --- | --- |
| - Adhishtanam, Adharam<br>- Desk | - Adheyam<br>- Book |

- I don’t feel I am Adheyam.
- I don’t have Adheyatvam.
- No light, crutch, cause.
- Parantraya Na Sambavati.

तस्माचिन्मात्रप्रत्यप्रोपस्य मम मङ्गलमेव शुद्धब्रह्मविषयकं मङ्गलं भवति।

- As Artha Bhakta I don’t rush to Bhagavan seeking support.

- As Artharthi no seeking success.
- Jingyasu – seeking Jnanam.
- As Jnani I am one with Bhagavan.

**Gita :**

| | |
|---|---|
| उदाराः सर्व एवैते<br>ज्ञानी त्वात्मैव मे मतम् ।<br>आस्थितः स हि युक्तात्मा<br>मामेवानुत्तमां गतिम् ॥७-१८॥ | **udārāḥ sarva ēvaitē<br>jñānī tvātmaiva mē matam \|<br>āsthitaḥ sa hi yuktātmā<br>mām ēvānuttamāṃ gatim \|\|7-18\|\|** |

Noble indeed are all these, but the wise man, I deem, as My very Self; for steadfast in mind, he is established in Me alone as the supreme goal. [Chapter 7 – Verse 18]

| | |
|---|---|
| अहमात्मा गुडाकेश<br>सर्वभूताशयस्थितः ।<br>अहमादिश्च मध्यं च<br>भूतानामन्त एव च ॥१०-२०॥ | **aham ātmā guḍākēśa<br>sarvabhūtāśayasthitaḥ \|<br>aham ādiśca madhyaṃ ca<br>bhūtānām anta ēva ca \|\| 10-20 \|\|** |

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

- As Jnani Bakta, my discovery is Aham Atma Sarva Butasta Sthaha…

- I claim Bagawan as my essential nature.
- Chin Matra Rupasya Mama Mangala Meva..
- Best Mangala Charanam is remembering my higher nature Atma.
- Shuddha Vishayan Mangala Bavati.
- **Becomes rememberance of Shuddha Brahman in which everything rests.**
- Self rememberance is best Mangalam I can imagine.
- Last objection.

**Topic No. 10th Avartaha : Chaturtha Akshepa : 4th Objection**

(१०) चतुर्थ आक्षेप: ---ननु भवद्गुरुपरम्परागतसगुणेष्टदेवतानमस्कारात्मकमङ्गलं युक्तं कर्तुमिति चेत्।

**Objection :**

- Nishchala Dasa – is a Dasha Nami Sanyasi.
- Generally associated with one of 10 titles – Teertha, Saraswati, Bharati, Vanam shared by Shankara Matham.
- Sringeri, Badrinath – Matam.
- Like Gothram, Sanyasis have title.
- New Jatakam, death of ego.
- Sanyasa is new birth from year of Sanyasa – 1984 – till now 28 years old.
- Veda : Yajur Veda, Aham Brahma Asmi, Sharada Devata, Sringeri Matam.
- **Why don't you do Matha Devata Namaskara instead of self Namaskara?**
- Sureshvaracharya – 1st head of Sringeri Matham.
- Totakachara – Badri Matam.
- Sharada Bujanga Stotram.

## Topic – 11 : Samadhanam

(११) समाधानम्- उच्यते- यत्स्वरूपपरिज्ञानाय साधका: चित्तशुद्धये
निष्कामकर्माणि, चित्तैकाग्र्यायोपासनानि च यमाध्यष्टाङ्गसहिता
आचरन्ति तादृशप्रत्यगेकरसचिन्मात्राखन्डब्रह्मरूपत्वात् स्वस्य मम,
कमन्यं नमस्कुर्याम्। स्वस्वरूपातिरिक्तस्य द्वैतस्याणुमात्रस्याप्यभावात्
भेदघटितत्रिपुटीविषयनूतनमस्कारादिव्यवहार एव न संभवतीतयभिप्रय:॥

- Nishchaladasa not Nastika, does Sashtanga Namaskara in temple to be like a Grihasta.
- Here Aham Pada Lakshyartha.

I

| Ahamkara | Atma |
| --- | --- |
| - Vyavaharikam<br>- Do Dandavatu Namaskara in temple.<br>- Neighbours envy owners pride.<br>- Do Puja 3 – 4 hours Puja. | - Paramartikam<br>- In and through Vyavaharikam not elsewhere.<br>- To initiate Grihasta to Jnanam, self remembered.<br>- Grateful to God who has given me freedom<br>- Bhagawan has released me from his own clutches. |

**Revision (13) :**

**Topic 11 :**

- Author answering final objection in Mangala Charanam.

**Objection :**

- Why don't you offer Namaskaram to Sampradaya Devata.
- Dashanami Sanyasa is attached to Mata Devata.
- Sharada Devi in Sringeri.
- Author in Avaita Mood, inspired by Binary format.
- **In Advaitam, I invoke my higher Brahma Nature.**
- **Pratyag Eka Rasa Chinmatram**
- **Pratyag – inner truth.**
- **Chinmatram – essence of consciousness.**
- **Akhanda – without any division of worshipper – worshipped.**
- It is Goal of all spiritual seekers, not one spiritual seeker.
- Not goal of traveler Sadhaka but destination of all Sadhakas.
- All coming to me – Brahman.

| Karma Yoga | Upasana Yoga |
|---|---|
| - Chitta Shuddhi<br>- Nishkama Acharanti | - Chitta Ekagratha. |

तादृशप्रत्यगेकरसचिन्मात्राखन्डब्रह्मरूपत्वात् स्वस्य मम

- I am invoking the Brahman, my higher nature, free from Upasya Upasaka Bheda.

**Chandogya Upanishad :**

| | |
|---|---|
| यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति<br>स भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति<br>तदल्पं यो वै भूमा तदमृतमथ यदल्पं<br>तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति<br>स्वे महिम्नि यदि वा न महिम्नीति ॥ १ ॥ | *Yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti*<br>*sa bhūmātha yatrānyatpaśyatyanyacchṛṇotyanyadvijānāti*<br>*tadalpaṁ yo vai bhūmā tadamṛtamatha yadalpaṁ*<br>*tanmartyaṁ sa bhagavaḥ kasminpratiṣṭhita iti*<br>*sve mahimni yadi vā na mahimnīti.* |

Sanatkumara said : Bhuma [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e. finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal. Narada asked, "Sir, what does bhuma rest on?" Sanatkumara replied, "It rests on its own power – or not even on that power [i.e.. It depends on nothing else]." [7 – 24 – 1].

- Practice Patanjali – Ashtanga Yoga.
- **We accept Yoga Sadhanam not Yoga Darshanam.**
- Same in Narada Bhakti Sutra, Philosophy of Dvaitam not accepted.
- In Chapter 6 and 7 Ashtanga Yoga discussed.
- Jiva, Jagat, Ishvara differences are resting in me.
- **Upasaka Jiva and Upasya Ishvara is Nama Rupa resting on me, Nirgunam Brahman.**
- How can I divide the 3 when no division exists.

- Kam Anyan Namaskara?
- When no 2nd thing, other than me, Advaitam Brahman?
- Nitya Abavat, Bheda Ghatita, Divisionless.
- No transactions possible without Brahman, Vyavahara eva na Sambavati.

**Mandukya Upanishda : Karika**

| | |
|---|---|
| दुर्दर्शमतिगम्भीरमजं साम्यं विशारदम् ।<br>बुद्ध्वा पदमनानात्वं नमस्कुर्मो यथाबलम् ॥ १०० ॥ | durdarśamatigambhīramajaṃ sāmyaṃ viśāradam \|<br>buddhvā padamanānātvaṃ namaskurmo yathābalam \|\| 100 \|\| |

Having realised that condition (i.e., the knowledge of the Supreme Reality) which is extremely difficult to be grasped, profound, birthless, always the same, all-light, and free from multiplicity, we salute It as best as we can. [IV – K – 100]

- How to offer Namaskara to Brahman?

**Mandukya Vaitatya Prakaranam :**

| | |
|---|---|
| निःस्तुतिर्निर्नमस्कारो निःस्वधाकार एव च ।<br>चलाचलनिकेतश्च यतिर्यादृच्छिको भवेत् ॥ ३७ ॥ | niḥstutirnirnamaskāro niḥsvadhākāra eva ca \|<br>calācalaniketaśca yatiryādṛcchiko bhavet \|\| 37 \|\| |

The man of self restraint should be above all praise, salutation and all rites prescribed by the Smṛti in connection with the departed ancestors. He should have this body and the Ātman as his support and depend upon chances, i.e., he should be satisfied with those things for his physical wants, that chance brings to him. [II – K – 37]

- Vyavahara requires Triputi Vishaya Buta.

Triputi

- Subject
- Object
- Instrument
  - Body
  - Mind
  - Mouth

- In Nirgunam Brahman instruments are negated which involve division.
- Hence Mangalacharanam is only in form of Aham Brahma Asmi.
- A Sannyasi is without praise, without salutation, without rituals, and with the body and Atma as the abode.
- He is spontaneous.
- 11 topics of Mangalacharanam over.

Mangalacharanam

- 8 description of Brahman.
- No Ativyapti Doshas.

4 Objections

- Mangalacharanam should go to Devatas, Ishvara, Saguna Ishvara Mata Devata.

4 Responses

- All depend on Brahman for existence.

- Mangalacharanam to Brahman is highest form of worship.

**Avarta 12 – 13 : The greatness of the text**

**Topics – 12 and 13 : Grantha Mahima**

**Topic 12 :**

(१२) वेदान्तसिद्धान्तरूपिनीरपूर्णोऽतिगम्भीरोऽयं विचारसागराख्योग्रन्थः।
गुरुमुखात् तीव्रतरश्रद्धाभक्तिसाधनचतुष्टयपूर्वकमस्य ग्रन्थस्य
श्रवणमनननिदिध्यासनजन्यस्वस्वरूपापरोक्षसाक्षात्कारेण
अविध्याध्यखिलानर्थनिवृत्त्या केवलाद्वितीयचिन्मात्ररूपो धीरः
परमानन्दमाप्नोति।

- Greatness of Vichara Sagara like Gita Mahatmyam.

| Vastness of Text | Profound and deep text |
|---|---|
| - 538 topics<br>- Horizontal | - Deep in terms of subtlety.<br>- Ati Gambeera, like pacific ocean.<br>- Vertically |

- **Vedanta Siddanta Neera :**

  Waters of Vedantic conclusion in Prasthana Granthas.

- Author has studied 600 Advanced Vedanta texts and dedicated life for study and extraction.

- Wrote in Hindi to make it accessible to many.

- Vichara has 3 meanings.

टिप्पणी २. गुरुशिष्ययोः तत्वबुभुत्साकथारूपेण वादेन वा, पूर्वपक्षसिद्धन्तचर्चारूपेण वा, जडचेतनपदार्थयोः उपक्रमादिषड्विधतात्पर्यलिङ्गैर्यो निर्णयः स विचारः। तेन पर्यवसन्नोऽर्थः सिद्धान्तः। स एव सागर इव सागरः। कुतः ? – अनेकपङ्कापङ्कप्रक्षालकसमाधानरूपसलिलपूर्णस्वात्। अनेकाध्ययरूपतरङ्गवत्वात्। कठिनप्रमेयरूपग्राहवत्वात्। शुद्धबोधस्वरूपनिर्णायिकसिद्धान्तरूपरत्नानामाकरत्वात्। परकूलप्रापणाय शुद्धबुद्धिरूपनौकावत्वात्। असकृदभ्यासात्मकानुकूलवातेरित्वात्। अनन्यप्रत्यग्ब्रह्मनिष्ठगुरुरूपनौकादण्डवत्वात्। एतत्ग्रन्थ अभ्यास - जनितज्ञानगम्यमोक्षरूपतीरवत्वाश्च।

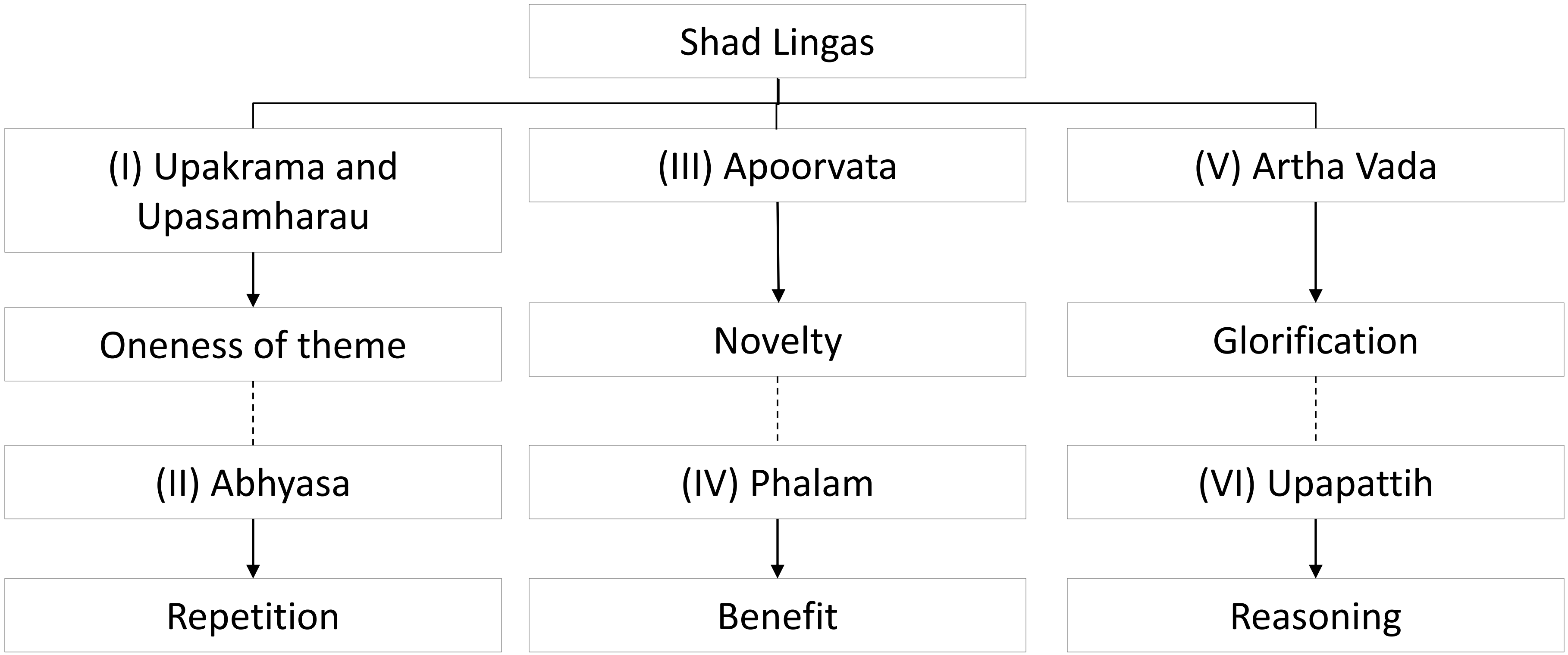
**3 meanings of Vichara**

- Samvada
- Dialogue between Guru and Sishya to know the Truth.

- Purva Pakshi Siddhanta
- Text book of objections and answers.
- Defending teaching.

- Upakramadhi
- Analysing all Upanishads with Shadlingas.
- 6 clues to arrive at final teaching.

- Guru has compassion, Sishya has passion to know the truth.




**I) Upakrama and Upasamharau :**

- Oneness of the theme at the beginning and in the end.

**II) Abhyasa :**

- What is repeatedly said in the text.

**III) Apurvata :**

- What enjoys newness, what is not known.

**IV) Phalam :**

- Fruitfulness or benefit of knowing Something.

**V) Arthavada :**

- Stutih or glorification.
- What is glorified must be important.

**VI) Upapattih :**

- What fulfils reason, logic, rational.

Conclusion – Real message of Teaching

- Dvaita
  - Madhavachari
- Visishta Advaita
  - Ramanuja
- Nirvisesha Advaitam
  - Shankara

- Do personal Analysis, Vichara, as done in Brahma Sutra.

Vichara

- (I) Sam Vada
- (II) Purva Pakshi – Siddanta Rupa
- (III) Tatparya Nirnaya

Enquiry like Ocean

- Vast
- Deep

- Common features between ocean and book.

| Ocean | Book |
|---|---|
| 1) Waters : Removes dirt in body.<br>2) Taranga – Huge waves<br>3) Sharks – Swallow you<br>4) Pearls | 1) Answers – Anekashanka, removed, stains of intellect.<br>2) Many chapters<br>**3) Hair splitting topics :**<br>○ Eka / Aneka Jiva<br>○ Samsarga, Karana, Karya Adhyasa.<br>**4) Shuddahbodha :**<br>○ Pearls of wisdom<br>**Taittriya Upanishad : [2-1-1]**<br>○ Brahma Satyam, Jagan Mithya, Aham Brahmaiva Na Paraha.<br>○ Teaching confirms essentials of Vedanta.<br>○ Come and taken dip. |

**Taittriya Upanishad :**

| | |
|---|---|
| ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।<br>सत्यं ज्ञानमनन्तं ब्रह्म ।<br>यो वेद निहितं गुहायां परमे व्योमन् ।<br>सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥ | Om brahmavidapnoti param, tadesa'bhyukta,<br>satyam jnanamanatam brahma,<br>yo veda nihitam guhayam parame vyoman,<br>so'snute sarvan kaman saha brahmana vipasciteti II 1 II |

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

| Ocean | Book |
|---|---|
| **5) 2 Shores :**<br>○ Ship required to cross to other shore.<br>6) Favourable wind | **5) 2 Ends :**<br>○ Samsara<br>○ Moksha<br>○ Shuddha buddhi is required to cross.<br>**Katho Upanishad : [1-3-12]**<br>- Drishyate Tu Agrayaya…<br>**6) Asakrutabhyasa :**<br>○ Repeated study is the fanning, Anukula Vasa, dwelling again and again. |

**Katho Upanishad :**

| | |
|---|---|
| एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।<br>दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥ | **Esa sarvesu butesu, gudho'tma na prakasate,**<br>**Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih II 12 II** |

This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [I – III – 12]

| Ocean | Book |
|---|---|
| **7) Oars :**<br>○ If Danda not proper, will go round and round. | 7) Srotriyabrahma Nishta Guru (Brahman – non different from himself) will assist in moving forward.<br>**Other shore :**<br>- Moksha Rupa.<br>**Gamyam :**<br>- Reachable through knowledge born out of repeated Sravanam / Mananam / Nididhyasanam of Granthas. |

गुरुमुखात् तीव्रतरश्रद्धाभक्तिसाधनचतुष्टयपूर्वकम

- Student must study with Guru with intense faith, reverence, in Guru and Shastra alongwith.

# स्वस्वरूपापरोक्षसाक्षात्कारेण

- Svasvaroopa Aparoksha Sakshatkara – leads to clear knowledge about ones own self.

**Jnanam**

- **Paroksha**
  - Knowledge dealing with faraway object.
- **Aparoksha**
  - Knowledge about myself.
  - Not close, not faraway object.
  - Dealing with subject not object.
- **Pratyaksha**
  - Knowledge dealing with nearby object.

**Knowledge**

- Information
- With doubts

- Fact, clear
- Aparoksha Sakshatkara
- Knowledge about myself.
- Only format I can adopt is binary format.

- All problems caused by Avidya, self ignorance is removed by knowledge.
- Misconceptions, mistakes born out of ignorance removed.

| I am pure Sat Chit Atma | Ignorance |
|---|---|
| - Clear knowledge of I | - I am body / mind with a lot of problems.<br>- Ignorance of the fact that I am not the mind but witness, awaring the mind + body. |

- Jahati, Ajahati Lakshana in not ebooks, but not assimilated.

अविद्याध्यखिलानर्थनिवृत्त्या

I can say

- I have no problems as pure awareness, consciousness principle.
- Fact for me
- Aparoksha, Sakshatkara Brahma Aham Asmi.
- Kevala Advaita Chinmatra, pure nondual consciousness.

- Mind, body born and gone has problems.
- Misconceptions
- I am Son, Husband, Boss, Sishya, Guru.

# केवलाद्वितीयचिन्मात्ररूपो

**Dheerah :**

- Claimed by knowledgeable student.
- Dhi – Buddhi
- Ra – Rakshana

**Dheeyam Rakshati iti Dheerah :**

- Student who has protected his intellect from worldly preoccupations of Anatma – Body, Mind, profession, family, possession.
- I can remain full day, abiding as pure Chaitanya Svarupam my intrinsic nature and become aware of the arrival and departure of all thoughts in the mind.
- I claim myself as nondual Advaita Brahman in which the creation rises and falls, I am untouched.
- 5 fold preoccupation of mind does not allow me to remain as pure awareness consciousness principle in creation.
- Insulated intellect is Dhirah.

## Katho Upanishad :

| | |
|---|---|
| पराञ्चि खानि व्यतृणत् स्वयम्भू- स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।<br>कश्चिद्धीरः प्रत्यगात्मानमैक्ष- दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १॥ | Paranci khani vyatrnat svayambhuh tasmat paran pasyati na antaratman ;<br>Kascid dhirah pratyag atmanam aiksat avrtta caksur amrtatvam icchan II 1 II |

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [II – I – 1]

# परमानन्दमाप्नोति

- He attains Ananda by claiming Ananda Svaroopa.
- Dhiyan Rakshati iti Dheerah Paramanda Apnoti, attains Paramananda, not from son, daughter.
- Without expecting Ananda from Anyone, claiming I am Ananda Svarupa.

Knowledge is Ananda, Big Jump

↓

I am Jiva

↓ to

I am Brahman

- What is glory of Vichara Sagara?

> ननु सत्स्वनेकप्राचीनोद्ग्रन्थेषु सूत्रतद्भाष्यवार्तिकादिषु किमित्ययमपूर्वो ग्रन्थोऽधुना विरच्यत इति चेन्न।
> तेषामत्यन्तप्रौढोत्तमाधिकारिकत्वेन
> मन्दानामुपकारायास्य साफल्यात्।

**Objection :**

- There are many advanced Vedanta Granthas.
- Why do we need one more text?
- Brahma Sutra, Bashyam, Vartikas 5 levels are there.
- Sureshvaracharaya Varitika on Brihadaranyaka Upanishad 12,000 verses.
- Anandagiri has written commentary on 12,000 verses in Sanskrit on Sureshvaracharya Vartika.

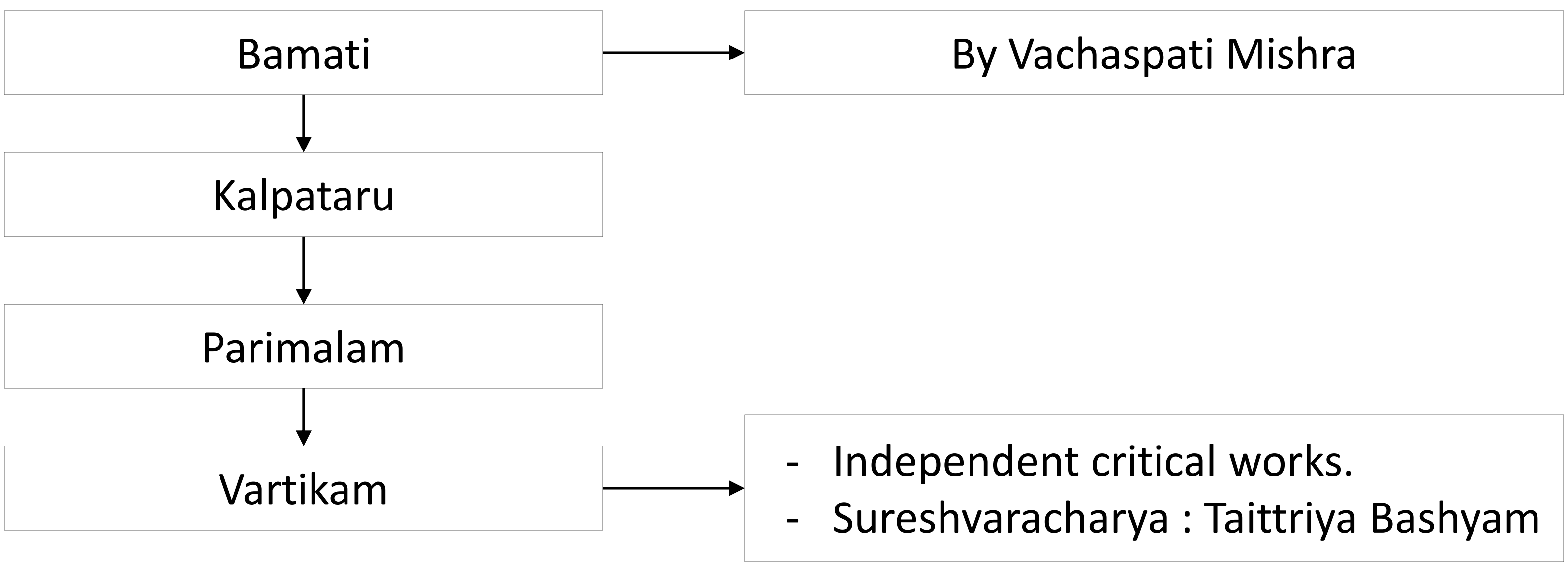
**Revision 14 :**

**Brahman Definition :**

- (1) Sukham, (2) Nityam, (3) Vyapakam, (4) Adhishtanam, (5) Buddha Buddhyo, (6) Buddhir Drk, (7) Nirmalam, (8) Apaaram.
- Mangala Aacharanam.

- Mangala Anushtanam.
- Action meant for generating auspiciousness.
- What is significance of Vichara Sagara?
- Nishchaladasa belongs to 19th century.
- More than 1000 books written in Advanced Vedanta but we don't have time to read the titles also.
- Aneka Prachina Grantha, Utkrishta Granthas, many, great works, Ancient, like Yoga Vaishta and Mandukya Upanishad.
- Brahma Sutra has 5 levels of commentaries – Sutra Bashyam.

**Name of Commentary :**



- 10 verses of Dakshinamurti Stotram, 170 verses Bashyam by Sureshvaracharya – in Mansavilasa.
- Ananda Giri commentaries on Vartikams many.
- We are overburdened.

Sutra
↓
Bashyam
↓
Vartikam

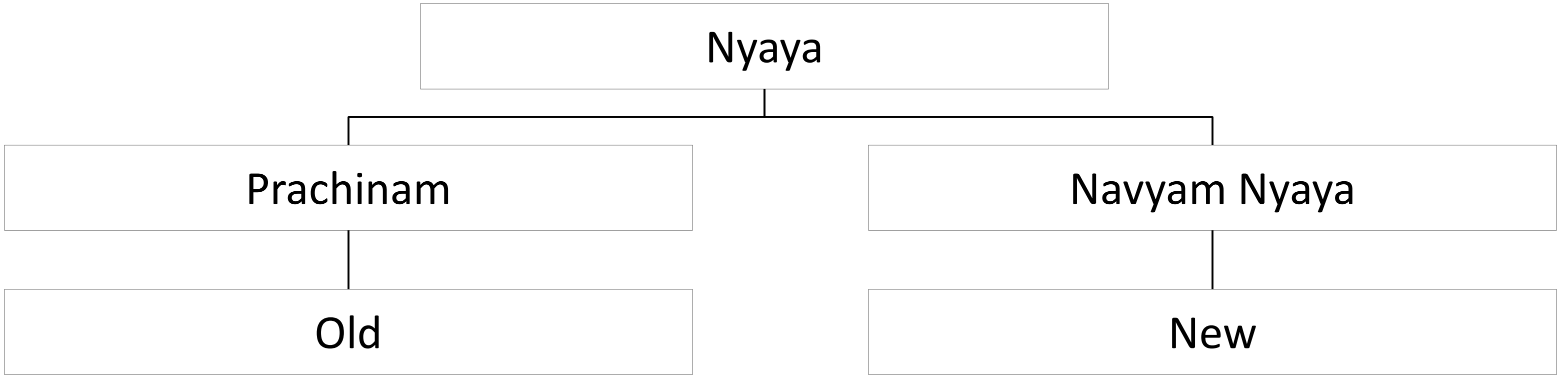
} All too scholarly for Uttama Adhikaris

तेषामत्यन्तप्रौढोत्तमाधिकारिकत्वेन मन्दानामुपकारायास्य साफल्यात्।

Scholar – one who has leant

- Purva Mimamsa Shastram
  - Jargons
  - Technical words, Paribasha Shabda Technical.
- Nyaya – Veiseshika Shastram
  - Jargons – Technical worlds

- (Like In medical, engineering, legal technical words used).




**Scholar :**

- One well versed in Mimamsa and Nyaya Paribasha.

**Nishchaladasa (ND) :**

- Introduced Advanced vedanta without Nyaya and Mimamsa technical terms.
- **Advanced Advaita Siddanta Grantha :**
  - "Chit Sukhi"
  - Uses Avacheda, Avachinnaha, words throughout.

**Gita :**

- Madhusudhana commentary 99% Mimamsa Nyaya Shastra (like Murukku – will break teeth).

Advanced Vedanta Authors without Nyaya – Mimamsa Technical terms

Nishchaladasa

- Wrote in Hindi
- Vichara Sagara meant for non-scholars.
- No technical terms of Mimamsa and Navyan Nyaya.

Ramarayakavihi

- Wrote 160 Books
- Lived 39 years.
- Shankaras Avatara.
- "Shariraka Antas Sutri Vichara" famous book on 1st four Sutra of Brahma Sutra.

- Madhusudhani Saraswati – wrote Siddanta Bindu in 14th century which is commentary on 10 verses of Dasha Shloki.

**Dasa Sloki :**

न भूमिर्न तोयं न तेजो न वायुः
न खं नेन्द्रियं वा न तेषां समूहः ।
अनेकान्तिकत्वात् सुषुप्त्येकसिद्धः
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ १ ॥

na bhümir-na tejo na váyuh
na kham nendriyam vá na teshám samühah I
anaikántikatvát sushuptyekasiddhah
tadeko'vashishtah shivah kevalo'ham II 1 II

Neither earth, nor water, nor fire, nor air, nor ether, nor sense-organ, nor their aggregate (am I) because they are inconstant. That which is the one established in sleep, that one which remains (after the sublation of all else) - that auspicious absolute (Self) I am. [Verse 1]

- Shankara's reply to his Guru : Who are you?
- Similar to Hastamalaka Stotram.
- Commentary full of Jargons.
- **Therefore Vichara Sagara Text book is necessary for Mandah Adhikaris.**
- Vichara Sagara – valid and useful.

**Topic 13 :**

(१३) सत्स्वपि अनेकेषु भाषाग्रन्थेषु पञ्चभाषात्मबोधादिषु विना विचारसागरं स्वात्मविषयकसर्वसंशया न सत्स्वपि अनेकेषु भाषाग्रन्थेषु पञ्चभाषात्मबोधादिषु विना विचारसागरं स्वात्मविषयकसर्वसंशया न निवर्तेरन्।

**Objection :**

**1st :**

- Many Advanced Granthas why Vichara Sagara?

**Answer :**

- Require one without Mimamsa – Nyaya Shastra Jargons.

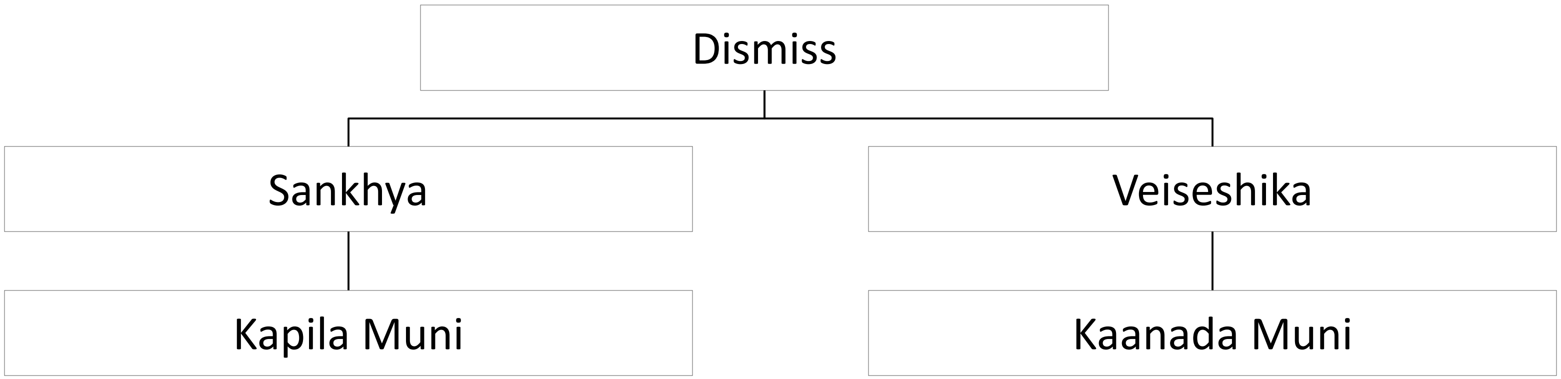
**2nd :**

- Many Hindi Vedanta Granthas – why in Hindi.
- Many Granthas in Tamil also.
- 14 levels of study in Tamil language.

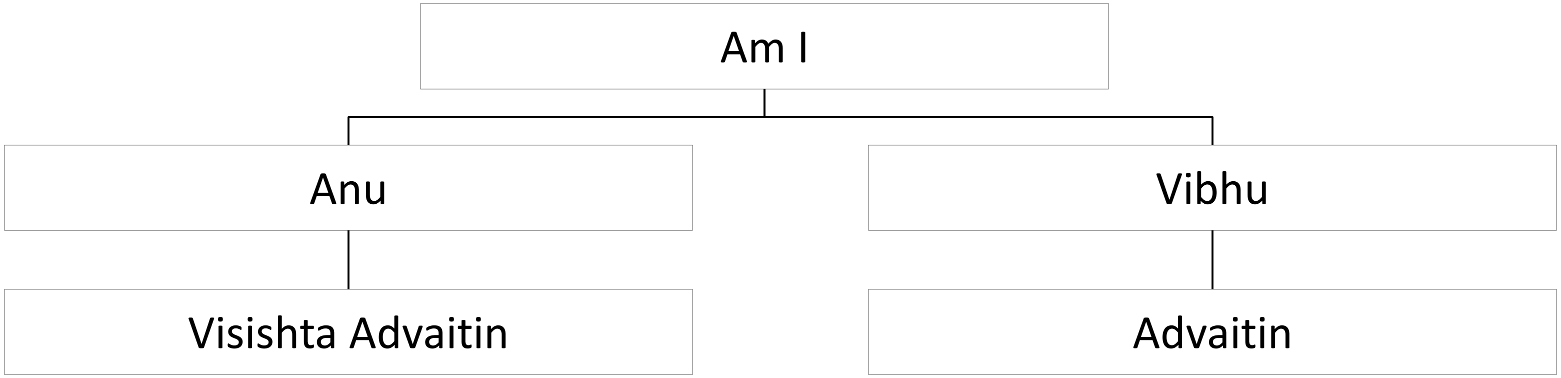
**Answer :**

- All works written by non-scholars in Hindi.
- Don't discuss Advanced Vedanta.
- Therefore doubts don't go.

- Incomplete, no thorough Analysis.
- Pancha Basha Atma Bodha in Hindi.
- We don't know how to refute Visishta Advaitam of Ramanujam after 25 years and defend Advaitam.
- We must have courage, negate philosophy, without disrespecting Acharya.
- Without studying other Philosophies Advaitam will not set in.




- It is a delicate intellectual Job, have no fear or guilt while dismissing it.
- Brahma Sutra – 2nd chapter exclusively employed to dismiss other Darshanams.
- Advaita Siddhi not possible without Visishta Advaita Khandanam.
- Rama Raya Kavi's greatest work on Panchadasi to negate Advaitam but he negated his own Visishta Advaitam.
- He became more Virulent.
- Atma Vishaya Samshaya Nivartheyam…




- Therefore Vichara Sagara is required.

यत: केचन ग्रन्थकारा: श्रवणमात्रं कृत्वा भाषाग्रन्थं रचयामासु:।
ततस्तद्गतविषया: केचन शास्त्रानुसारिणो न भवन्ति।
क्वचित् शास्त्रार्थवैपरीत्यञ्चोपलभ्यते।
अपरे केचन स्वल्पशास्त्राभ्यासमात्रेण भाषाग्रन्थान् रचयामासु: ।
तत्र वेदान्तार्थस्य समग्रस्यानुक्तत्वात् न तैर्निस्संशयज्ञानमुदेति।
अस्मिन् विचारसागरे तु वेदान्तार्था: सममर्का:
समग्रतया शास्त्रानुसारेण प्रतिवाध्यन्ते।
सर्वत्र शास्त्राविरोधेन चात्मज्ञानोपयोगिविषया: सप्रपञ्चं निरूप्यन्ते।
तस्मादयमेव सर्वेभ्यो वेदन्तग्रन्थेभ्य उत्तमोत्तम:।
नास्तस्य समं ग्रन्थान्तरम्।

- Genuine problem when Vedanta read in Regional language and in English also.
- Listen Gita discourse for one year and write publication.

- Partially listen and write.
- Ideas not in keeping with Shastra teaching.
- 4 Doors to temple, north, south, east, west gopurams.

**4 Path Philosophy**

- **Karma Yoga**
  - Hyper Active
  - **Jnana Yoga**
    - Intellectuals
- **Bhakti Yoga**
  - Emotional
  - **Raja Yoga**
    - Upasana Yoga
    - For Mystic people
- **Nama Sankirtana**
  - Hare Ram..
  - Alwars
  - Nayanmars
  - Vamadev
  - Tukaram
  - Gopis

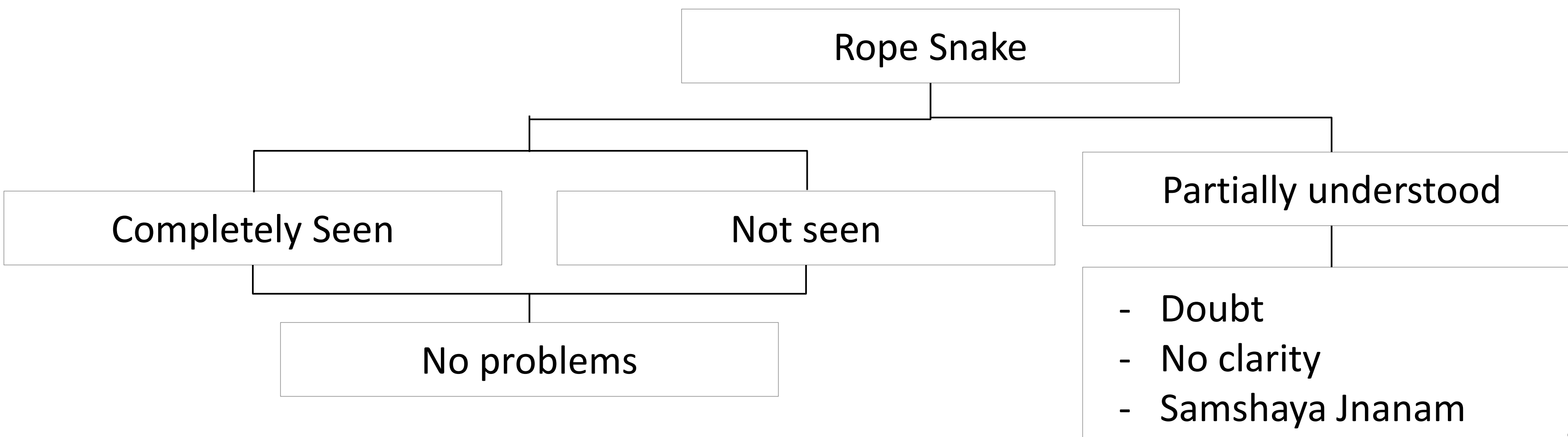
**Svetasvataro Upanishad :**

वेदाहमेतं पुरुषं महान्त-
मादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वाऽतिमृत्युमेति
नान्यः पन्था विद्यतेऽयनाय ॥ ८ ॥

vedāham etaṃ puruṣaṃ mahāntam
ādityavarṇaṃ tamasaḥ parastāt I
tam eva viditvāti mṛtyum eti
nānyaḥ panthā vidyate 'yanāya II 3.8 II

I have realized this Great Being who shines effulgent like the sun beyond all darkness. One passes beyond death only on realizing Him. There is no other way of escape from the circle of births and deaths. [Chapter 3 – Verse 8]

- Nama Japam gives Chitta Shuddhi not Moksha.
- After Chitta Shuddhi, Karma Yoga, Upasana Yoga, Sravanam, Mananam, Nididhyasanam…
- Gita – 18 Chapters taught, no Nama Smaranam there.
- Audience is studying Veda partially in regional Languages.
- To Author a text require erudition, for ones Sadhana, erudition not required.
- To get Phd need to study other Granthas.
- Regional language Granthas by reading 2 – 3 texts, not presented completely, comprehensive and in depth.
- Incomplete knowledge generate more doubts.



- Doubtless knowledge does not arise.

**Example :**

- I think I am Brahman, I may be Brahman, my Guru says I am Brahman.
- All are not in Binary format.
- Author studied all advanced Granthas, Prachina Nyaya, Sankhya, Yoga, Mimamsa, Shad Darshanas, qualified, scholar.
- Many margas for Chitta Shuddhi – one path for Moksha.
- Vichara Sagara covers Vedantic topics upto $19^{th}$ century.
- Pre Shankara, Shankara Advaitam and post Shankara Advaitam.
- Samarmakaha – Minute details taken and Analysed like Avacheda Vada (Marmasthanam in body – key areas).
- Not deviated from tradition, Shastra Anusarena Pratibhadayant.
- Sarvatra – all topics, Shastra Avirodhena – without violating original works.
- Allied topics useful for self knowledge like Rope – Snake analysis taken.
- Sa Prapnhau Nirupyante, very elaborately discussed, like Adhyasa Bashyam.
- Tasmat, therefore, Sarva Vedanta Uttama Uttama Grantha, Vichara Sagara is the greatest text amongst all Vedanta texts.

**Revision (15) :**

- Topics 12 + 13 – covers uniqueness of Vichara Sagara.

(I) Contains extract of all Vedanta Granthas.

(II) Technical Terms of Mimamsa and Tarqa Avoided.

(III) Hindi Language, many can follow.

(IV) Profound teaching, rarest of rare.

(V) Nasti Asya Samam – No equivalent.